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THE

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CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS

For the Year 1905

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THE MISSIONARY HERALD

Volume CI JANUARY, 1905 Number 1

Affairs in Armenia

It is still difficult to obtain reliable information as to the extent of the troubles in Eastern Turkey, but Consul Norton, of Harpoot, has visited several districts, including Sassoun, Moush, Bitlis, and Van, and gives a sad story of the poverty of the people and the slaughter of great numbers of villagers in the mountains about Sassoun. Many Armenian revolutionists from across the Russian border, with a number of natives of the district, have sought to incite insurrection, and the Turkish authorities determined to wipe out these offenders. The result has been, according to Dr. Norton's estimate, that 5,000 persons have met their death in the Sassoun district. Many of these died by their own hand, and some by starvation and exposure. The situation both at Bitlis and Van is deemed critical, not so much for our missionaries as for the people in the outlying villages. The revolutionists are as much dreaded by the better class of Armenians as they are by the Turks. Help is needed by these people in all these districts, that they may have food and clothing during the winter.

Work in War Times

All our letters from Japan dwell upon the unusual opportunities for Christian work growing out of the present situation. The soldiers on their way to the front, the families they leave behind, as well as the prisoners and wounded who are brought in from the battlefields, are eager to receive the tokens of kindness and the Christian literature which may be brought them. Mr. Bell's report, printed among the letters from Japan, speaks of the openings in the hospitals. Mr. Newell gives the same report from another section. Thousands of men are thus brought within reach of the pastors and missionaries who visit them, and who greatly need Christian literature to distribute, especially portions of the New Testament. A few hundred dollars would greatly assist in this most helpful ministry.

Prayer Calendars

Two beautiful calendars for 1905, one from the Woman's Board, Boston, entitled a Prayer Calendar, and one from the Woman's Board of the Interior, entitled the Mizpah Calendar, have come to our table. Both are very attractive in form, and will be found most helpful by the constituents of these two Boards. The price of each is twenty-five cents, with five cents additional for postage. They can be found at the offices of each Board in Boston and Chicago.

The Annual Almanac

Our Almanac for 1905 is more complete than any previous issue, having some features not heretofore introduced. Prefixed to the list of missionaries the date is given at which each entered upon missionary service. The table of stations with pronunciations has been thoroughly revised. It is more fully illustrated than usual, aside from giving the likenesses of thirty-three of our recruits who have gone out during the year 1904. See the advertisement on another page.

A Personal Word

In a letter to the editor of the *Missionary Herald* Dr. Sydney Strong desires to express his personal gratitude to the many friends who so generously contributed at the Annual Meeting at Grinnell for the institution of a new mission station at Beira, East Africa, to bear the name of the Ruth Tracy Strong Mission. "Could there be a more beautiful monument, if, alas! a monument there must be?"

The New Church at Peking

The cut upon our cover shows the new church building within the mission compound at Peking. The photograph was taken before the surrounding premises had been cleared up and graded, and though the interior was not completed, the first service was to be held on September 18. Hitherto there has been no edifice in Peking large enough to permit all the Christians to meet together. The narrow quarters have made it necessary that there should be a separate preaching service for the girls' school. To meet the needs of the Christian community, it was necessary that the new church should be capable of holding a large congregation. Mrs. Stelle writes of it, "Our beautiful church in Peking is at last finished, and is a joy to all who see it." If it strikes any one as a more imposing structure than befits a mission church, it may be said that the estimated cost was but about $8,000, though this sum has been exceeded somewhat. It has been built without drawing upon the treasury of the American Board. The indemnity received from China for two or three buildings destroyed during the Boxer uprising has met a large part of the cost, and several special gifts for this purpose have been received from generous donors. Among these donors may be mentioned Mr. Herbert Squiers, now United States Minister to Cuba, who during the siege of Peking was Secretary of Legation, and who has given $800 in memory of a son who worked with the missionaries during the siege, and has since died. Sir Robert Hart gave 500 taels for the enterprise, and Dr. W. A. P. Martin $100. In this way the church has been built, which is worthy of the position it occupies, and it will serve as an object lesson to all dwellers in the great city of Peking, and to all Chinese in the northern provinces who come to the capital city.

The Morning Star

We are looking now daily for tidings of the arrival of the *Morning Star* at Ponape. The last word from Captain Garland was from Macassar, October 13, in which he reported everything on board as going on well. He hoped to reach Ponape in season to catch the mail steamer leaving there October 29.

Financial

THERE is one good feature in the report of receipts given below, which is that during the month of November the donations increased by nearly three thousand dollars. The totals for the month of November and for the three months of the financial year, however, will bring disappointment, and coming as they do, just as the annual appropriations for the missions for 1905 are being made, they cause no little anxiety. But there is a fine opportunity to show improvement in the months to come.

	November, 1903	November, 1904
Donations	$26,726.91	$29,631.13
Legacies	8,863.48	1,154.78
	$35,590.39	$30,785.91
	3 mos., 1903	3 mos., 1904
Donations	$95,754.70	$87,889.72
Legacies	24,095.74	14,281.03
	$119,850.44	$102,170.75

Decrease in donations for three months, $7,864.98; decrease in legacies, $9,814.71; total decrease, $17,679.69.

Encyclopædia of Missions

THERE has just come to hand, but too late for adequate notice in this issue of our magazine, a copy of the new Encyclopædia of Missions, which is a revision of the Encyclopædia, in two volumes, issued some years since under the editorship of Dr. Edwin M. Bliss. This revised edition in one volume has been gotten out specially under the care of Dr. Henry O. Dwight. A first glance at this volume of 852 pages gives an impression of the great value of this work, which we trust a fuller examination will strengthen. The work is published by Funk and Wagnalls.

Leaders Fallen

WITHIN a few days three prominent Corporate Members of the Board who have been identified with its interests have fallen by death — Rev. Moses Smith, D.D., lately of Glencoe, Ill., Rev. Samuel E. Herrick, D.D., of Boston, and Hon. Egerton R. Burpee, of Bangor. When such leaders die those who remain have larger responsibilities placed upon them.

The Haystack Meeting

THE centenary of the prayer meeting held by college students under the haystack at Williamstown is approaching, and a proposition has already been made that the Annual Meeting of the American Board in 1906 be held in the vicinity of Williamstown, so that suitable commemoration may be made of that notable event. Inquiries have already been received in regard to the meeting in 1806, and Mrs. Howard Eckert, of Williamstown, has prepared a leaflet of fourteen pages narrating what is known of that gathering of five students, and also the incidents connected with the erection of the monument in the Mission Park which was dedicated in 1867. How eagerly the Christian

world would welcome a detailed account of that prayer meeting, recording the words that were spoken and the prayers offered, and of the incidents connected with that occasion! But such a record is not to be had. The world was not looking on when these young men prayed, and the men themselves were not aware of the full import of what they were doing. Hence the records are very meager. All the information obtainable will be found in Mrs. Eckert's short story, which can be obtained either of her at 130 North Duke St., Lancaster, Pa., or at the Rooms of the Board, 14 Beacon St., Boston, Mass. Price, ten cents a copy. We have recently received a request for a photograph of that scene at the haystack when the young men were in prayer, the inquirer apparently having overlooked the fact that the incident occurred more than half a century prior to the discovery of the art of photography. We anticipate that the natural desire to know more about this incident will lead to inquiries which cannot be answered. Those who obtain Mrs. Eckert's leaflet will learn practically all that can now be told.

An Old Work Crippled

Ponasang Hospital at Foochow, China, has been in a state of transition since the fire which burned Dr. Kinnear's home in 1902. In May last a step in advance was taken, when the work was finally removed from the remains of the old looted hospital building, on land that did not belong to the mission, to a Chinese house upon the main street. This place was purchased as a permanent site for a new dispensary. Almost sufficient land has been secured for the hospital building proper, but there is only the nucleus of the fund required for its erection. The few months during which the work has been carried on in the new location have been sufficient to convince Dr. Kinnear that having the dispensary upon the main street will have decided advantages. The Chinese house now upon this site, and used for both dispensary and hospital, is over a century old, contains only two rooms, about twelve by forty feet in size, which are available for wards. These rooms have no windows, and are crowded with beds. The only place for operating is the rear public court, from which it is impossible to exclude the crowd when work is being done. Bad drainage and the damp and decaying floors are elements in making the place thoroughly unsanitary. In spite of it all, we are glad to know that the doctor's fears that there might be an outbreak of plague there this summer were not realized. It is hoped that those who appreciate the value of medical missionary work will make it possible to give this pioneer of our medical work in China a good home.

A Missionary Band

Dr. Bingham, whose recent visit to the United States has been a delight to so many, reports his arrival in Honolulu October 31, and that on the steamship *China*, between San Francisco and Honolulu, the passage was made most delightful by the fellowship of more than thirty missionaries on their way to the Orient, most of them going out for the first time. Eight of them were missionaries of the American Board, and among the thirty were representatives of seven American societies.

From Guam

Word has reached us from Guam that in the absence of Mr. and Mrs. Price from their station, the schools have been in a prosperous condition. Governor Dyer has visited them, testifying that the work going on there is most excellent. The governor promises to give all the further aid within his power. Two young men, Messrs. Sanderson and Gay, who are connected with the Paymaster's Department have aided generously in connection with the mission. Of the seven native teachers employed by the governor in the native schools, three are members of the mission church.

A Seminary Reopened

It is nine years since the fatal events in Turkey closed churches and schools and ended the lives of thousands who bore the Christian name. Among the institutions thus closed was the Theological Seminary at Harpoot, Eastern Turkey. We are glad to report that this seminary was reopened on the first day of September last in the new building erected for seminary purposes. At the opening ceremonies addresses were made by former graduates of the school, and Dr. H. N. Barnum, who has been connected with the mission for over forty-five years, reviewed the history of the institution and of its 114 graduates. The remarks of several pastors who took part in the services seemed animated by a high purpose, referring to the supreme need of this field as a trained ministry. The whole tone of the meeting was markedly spiritual. The new class consists of nine members, two of whom are from Oorfa, three from Aintab, and four from Harpoot.

Dr. J. G. Paton

In response to some remittances recently sent to Dr. Paton through the Board's Treasurer, Dr. Paton writes, under the address of Bulu Bulu East, Gippsland, Victoria, Australia, that the work of his mission is prospering at all stations in the New Hebrides Islands. "God has given us about seventeen thousand converts from the heathen cannibals, of whom we have educated 330 teachers and preachers, who are now helping us in our work." Dr. Paton refers to the friction existing between the French and English traders, and between the natives and French, leading to many outbreaks, which would increase in numbers and severity were it not for the restraining influence of the missionaries.

Objections Met

The *Union Seminary Magazine* for October-November has a collection of testimonies designed to meet some popular objections to foreign missions, which have been collected by Secretary James L. Barton, and the paper has been reprinted as a pamphlet. Most of the replies to the popular objections are taken from statements made by travelers, governors, foreign ministers, diplomats, naval officers, men of science, and scholars. A traveler from this or any other country who presumes to set up his own opinion against such a mass of testimonials as is here presented must be conceited indeed. The pamphlet can be obtained without charge at the Rooms of the American Board.

Recruits for Guam

The only recruits who sail in December for our missions are Rev. and Mrs. Herbert E. B. Case, who through the kindness of the Navy Department of the United States are permitted to sail on the transport *Solace* for Guam. Mr. Case was born in Pawtucket, R. I., in 1877, and is a member of the First Congregational Church of that city, which has assumed his support. After three years spent in Rhode Island College he entered Brown University and was graduated from that institution in 1900. His theological studies were pursued at the Moody Bible Institute and Hartford Theological Seminary, graduating from

REV. AND MRS. HERBERT E. B. CASE

the latter in 1904. He has been a Student Volunteer for some years, having felt the force of the missionary motive ever since he was fifteen years of age. Mrs. Case, whose maiden name was Ada Rogers, is also from Pawtucket, being a member of the Park Place Congregational Church of that city. She was graduated from Brown University in 1902, and has for a long time been known in the church with which she is connected as specially interested in missionary work. The need of these helpers at Guam is most pressing, since Mr. and Mrs. Price, on account of the state of their health, have had to leave the station without the presence of an American missionary.

The Armenians

The treatment to which the Armenians have been and are subjected has awakened the profoundest sympathy of men of all races and in almost all parts of the world. The following minute was adopted by the National Congregational Council at its recent session in Des Moines, and the sentiment it expresses is unquestionably shared by Christians in all climes and of every name: "The National

Council of Congregational Churches in session at Des Moines, Io., October 13–20, desires to put on record its feeling of horror at the continued oppression and persecution of the Armenian and other people in various parts of the world. While we know that the example of our nation is not in all respects what it should be, that does not prevent us from declaring our sentiments concerning the cruelties to which these people have been subjected. This National Council appeals to our churches and to all Christians to use every possible influence to secure to all oppressed people justice, fair treatment, and the rights which belong to all men."

Care of Missionaries

So great have been the ravages of fever among the French missionaries upon the Zambesi River, so distressing the discomforts from inundations, mosquitoes, white ants, and other pests, that sympathizing friends have undertaken to secure funds for providing them with better dwellings. Houses are to be sent out in sections, to be put together when they reach their destination. Four of these houses are to be built directly, in a way which shall protect their tenants from many of the dangers to which their present dwellings expose them. It is a beautiful charity, and if the experiment proves successful it will be followed up till all the stations of the Paris Society are supplied with sanitary homes for the European missionaries.

A Foreword from the New Home Secretary

THE Home Secretary makes his bow to the missionaries, Corporate Members, officers, and friends of the American Board, and desires to gratefully acknowledge the many expressions of good will which have come to him from every side. He could not ask to take up this work under more favorable auspices.

He finds himself surrounded by an official staff of men and women as attractive in their personalities as they are efficient in their service. The Christian fellowship of the office is delightful. Missionaries coming in fresh from the field, full of news and enthusiasm, or returning to report some successful engagement at home, members of the Prudential Committee and other Corporate Members flitting in and out, the conferences with the women of the Woman's Board of Missions across the hall, pastors from Boston and vicinity dropping in to say a good word, or to ask for an address, create an atmosphere of life and stir in the Rooms which is a constant inspiration. It is a joy to work with these people. Dropping the formality of the third person, let me say to you all, that while many joys connected with the pastorate had to be given up, it is good to be here. The greatness of the work, the fellowship of the workers, and most of all the presence of Him who said, "Lo, I am with you alway," combine to make this office one of great privilege.

I have spent the first days "learning the ropes." I can hardly claim as yet to have hoisted any sail — certainly not the mainsail. As to the topsails

and flying jib, they may have to wait several months. The wind, however, is fresh and strong from the far East and the ends of the earth. I have learned for the first time the full significance of those lines in the old hymn we love to sing: —

"Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war."

Two things have impressed me thus far. First, the wonderful readiness of the world for the gospel at this particular time. "The wonder-working providence of God" is manifest on every side in the affairs of the nations. Read the other pages of this number of the *Herald* and you will get some idea of what I mean.

Second, the wonderful readiness of the churches at home to meet the new opportunity. It is unmistakable. It faces me wherever I go. The brethren all say: "We are ready for an advanced movement. Tell us what to do and we will do it." Already engagements multiply for the answering of this question. Since this is only a word of greeting, I will not undertake to go into details now, but I am counting upon every church being swept into the new movement, upon every pastor becoming an agent of the American Board.

Let me say simply this, additional. Beginning with the February number there will be a department of the *Herald* known as "The Home Department," in which those of us who are occupied with the base of supplies will have something important to say. Be sure and read the *Herald* every month, and urge your friends to do the same.

Cordially yours,

CORNELIUS H. PATTON.

As to "Holding the Ropes"

THE famous phrase of William Carey as he offered to go down into the gold mine in India, but charged his friends to remember that they must hold the ropes, has not lost its significance, though modern machinery has banished ropes from nearly all the great mines of the world. Steam and elevators have displaced the rude pulleys and other hand gear by which a century ago the colliers were wont to be lowered into the deep pits of the earth. But the simple early methods employed in mining present such a striking analogy to the relation of the two parties in the great foreign missionary enterprise, that Carey's phrase has lived for more than a century and seems as fresh as ever today. Think a moment of some things which it suggests.

In the first place it suggests that the missionary goes down into a dark and unwholesome region. He leaves the daylight of Christian institutions and the companionship of those with whom he has walked under the open sky, with the sun and the stars overhead, and he descends where only flickering lamps reveal his surroundings, and where the air is heavy and murky.

Sometimes it is poisonous and a spark may bring on an explosion. True, the dangers and the darkness are not alike in all places, and perhaps are not as numerous or dense as they were a century ago. In missions, as in mines, various guards against perils and alleviations of discomforts have been discovered. Andrew Fuller's remark which drew out Carey's response was, that the mine in India they were asked to explore "seemed almost as deep as the center of the earth." Today India, Africa, China, and the island groups of the Pacific are not so far and so unknown as they were at the beginning of the modern missionary era. Nevertheless isolation and perils and persecutions and possibly death are to be encountered, and the missionary leaves the light of civilization, and in a sense drops out of sight, that he may work in a region of darkness and moral gloom.

The phrase also suggests that those who stand without and those who go down into the mine are co-workers, neither side being able to accomplish anything without the other. It is needless to discuss which is the more difficult or the more honorable service. Both are needful. They who stay at home and they who go abroad, provided they work for the same end, are alike in the view of Him whose servants they are. Whether living in a Christian land or surrounded by the darkest heathenism, they may be and ought to be workers together for the one object of finding the jewels for the coronet of their king.

And again the phrase before us has a suggestion as to the way the ropes should be held. The miner who is let down into the pit where the gold is hid needs to be so held that he can do his work effectively. He must have scope with his rope so that he can reach out to uncover the precious metal and bring it out to the light. Picture such a miner who is let down into the shaft a hundred feet and held there. He may be held firmly and be safe enough himself, but he may be held just out of the reach of the rich deposits which are near by and which he longs to gather in. What he wants is more rope, and not merely a firm holding of the rope already given him. This is the cry from all mission fields. Some of our missionaries are today like a miner suspended near the bottom of his shaft, with a rope so short that he cannot quite touch the pockets of gold which he can dimly discern by the light of his candle. A concrete instance is just at hand.

Rev. F. M. Chapin, of North China, now residing at Pang-chuang, because the present condition of the Board's treasury will not allow of his return to fully reopen his old station at Lin Ching, writes after a visit there: "The work grows so that it is impossible to keep up with it, and to work that field at arm's length is a great waste of strength and energy. On a recent trip I visited, by invitation, fifteen villages, and refused to go to others where they called for a visit. The membership of that station has doubled within two years. We have eight helpers, all of whom need superintendence. We have building operations going on at two outstations, neither of which can I visit before next fall. We have 4,000 square miles of territory and an immense parish of millions of people, all to be reached by one missionary, and that man condemned to live as far from his field of labor as

it would be, in time, to have a parish in Boston and try to work it from Chicago. We have more than five hundred inquirers, and there are nearly one hundred places where a foreign woman would be received and welcomed. When men come to me and ask that I go to their villages, as they have repeatedly done in the past few weeks, there is only one thing I can do — refuse. How many men in this way will be kept out of the kingdom of heaven, I will not pretend to say."

Would that Mr. Chapin was the only missionary in a position like this. Scores of them could tell substantially the same story. The ropes which hold them are too short. They are like men suspended in a shaft, unable to reach the work they were sent down to do. A little more scope would enable them to accomplish vastly more. May the Lord enable his people to lengthen the ropes with which they hold our missionary toilers.

* * *

A Native Evangelical Work in Africa

A SECTION OF EAST AFRICA

A REMARKABLE account has just been received from Rev. H. D. Goodenough, of the Zulu Mission, now located at Johannesburg, in the Transvaal, concerning the development of a native Christian work in a district not far from Lorenço Marques, on Delagoa Bay. Our friends are aware that Mr. Goodenough was detailed by the Zulu Mission for service at Johannesburg, that he might look after the Zulus who came from Natal to work in the mines. Into these mining camps have come natives from all parts of South Africa, and many of them have received the message of the gospel with gladness, and on returning to their homes they have carried that message to their heathen neighbors. In Pretoria a Christian congregation was gathered, a church organized, all under native initiative and management, though constantly aided by the counsels of Mr. Goodenough. Into this native church at Pretoria were brought quite a number of natives from the coast bordering on Delagoa Bay, and they were so full of Christian zeal that they invited

Rev. Mr. Nyuswa, the pastor of the Umtwalumi church in Natal, to visit them and baptize a number of the converts. This he did between two or three years ago, and while there he contracted a fever from which he nearly died. No ordained person except Pastor Nyuswa had ever visited this district to minister unto this people. Recently, on the initiative of the church in Pretoria, and at the request of the Zulu churches, Mr. Goodenough has visited the district, which bears the name of Engonyameni. It is located on a peninsula just south of the island called Inyack, east of Delagoa Bay. The Portuguese call it Maputaland, from the river which flows through it.

Before starting on this journey Mr. Goodenough inquired in the Doornfontein congregation of Johannesburg how many were from this region of

THE CHRISTIAN LEADERS AT ENGONYAMENI

Engonyameni. There proved to be thirty-five. In Pretoria there were seven from this district. The Pretoria people chose one of these seven to go with Mr. Goodenough, and the pastor of the Doornfontein church, Rev. Mr. Goba, also accompanied him.

On their way from Pretoria to Lorenço Marques they passed through Barberton, and also visited the Sheba mine, and then crossed Delagoa Bay in a small boat to Inyack and the district south of it on the peninsula, called Engonyameni. Here they found four principal places, with branches, where a vigorous Christian work has been begun. Mr. Goodenough writes as follows of what he saw: —

"This work, as we learned, was not a split-off from any other church, but is a work which was started and carried on by natives who for the most part

were converted in Pretoria. I have sometimes dreamed that young men converted in our schools might go back to their heathen homes and start a new work, but even in my dreams I never imagined anything equal to the reality. It is the most marvelous bit of mission work I have seen in Africa.

"The first place we visited is called Ekumemezeni by the natives themselves. It means 'the place of calling,' and is the name they give to their work or mission station. The chapel is shown in the cut opposite. There are similar buildings at the seven places. Every bit of work on it was done by the young men themselves. It took them between two and three months. Besides their work they expended £12 12*s.* 6*d.* in cash. There are over 250 rafters in the roof. All the chapels have two doors, one for the men and one

NEW CHAPEL UNDER CONSTRUCTION AT ELANGENI

for the women. All of them have lamps, for the schools are conducted at night.

"We arrived at Ekumemezeni about midnight Saturday night. As it happened, the leaders had received word that we were coming, but they did not know when, and they came together at Ekumemezeni Sunday, not to meet us, because they did not know that we had come, but to consult together and arrange to meet us at Delagoa Bay. This meeting was most fortunate, for it enabled us to arrange for visiting all the stations during the week, and have the communion the following Sunday at a central place where all should come. That was a never-to-be-forgotten week. Our work was cut out for us and no time to spare. We began Monday morning after breakfast, with one continuous session from half-past nine to eight in the evening. All this time

was spent examining church members and candidates for baptism. The next day the leaders met in Jona's hut and went over the list to decide who should be baptized.

"I need not give in detail the account of that week. Every day was a repetition of the first. When we finished on Saturday night we had examined 119 church members and ninety-five candidates for baptism. From one outstation twenty-two people had come a distance of thirty miles. This place was a branch of the station where we were, and is called 'Second Green.' Goba said to me of these candidates who were examined, 'These people are the best of all in their examination; they know what sin is.' This place (Second Green) was in charge of a young man named Samuel. I asked

EKUMEMEZENI CHAPEL

him where he was taught, and he said by his brother at home. 'And your brother, where was he taught?' 'By Paulos Mabika, at the Sheba mine.' As I thought of that little low, dark room at the Sheba, and that young man with his small handful of followers, it seemed marvelous to think what a fire had been kindled from that little taper.

"Sunday, September 4, was a great day. The people had come together from the seven places for the baptism of the accepted candidates and for the communion. There were thirty-five out of ninety-five candidates. Three of these had been taken off to work on the road and could not come to be baptized; so there were thirty-two adults, besides twenty-eight children, to be baptized. Before this the new chapel was formally opened, with appropriate

services. The house was crowded, with a good number outside who could not get in. There must have been nearly four hundred present. Each of the persons baptized had a new name, chosen from the Bible. They came with the name already selected. It is a pleasant custom, I think. Of the 119 church members whom we had met, 105 sat down to the communion, besides the thirty-two whom we baptized. The whole service occupied four hours, from eleven to three o'clock. Then followed what would have greatly shocked our Puritan ancestors. The day before the young men had killed a beast for a feast for the occasion. After the services the people adjourned to a grassy spot, and, scattered about in groups, they received the share of meat

KRAAL OF THE FATHER OF ONE OF THE CHRISTIAN LEADERS

and rice or samp. *We* sat down at a table with knives and forks and plates. I am afraid in a New England atmosphere it will all seem incongruous, but it did not seem so at the time and place where it occurred. It was all done in a spirit of loving service.

"In this community of Christians at Engonyameni it is the young men who have been away to Pretoria and Johannesburg who have brought back the light of civilization and Christianity with them. When I wanted to get some clothes washed it was the young men who knew how to do it. One of the leaders, Petros Mabika, at Green had a sewing machine. He spread a mat on the floor, put down his sewing machine, a small hand one, and sat down and sewed a dress for one of the women. The people are so isolated

that very few of the women have ever been to town. In the large kraal belonging to David's father not one of the women had been to town.

"I intend to try and arrange for Mr. Goba to spend two months at Engonyameni, during June and July next. The people need instruction very much."

This account of Mr. Goodenough furnishes new and striking evidence of the value of mission work among the miners of South Africa.

Special Providences in the Christianization of Hawaii

By Rev. Sereno E. Bishop, D.D., of Honolulu

[The three special Providences which Dr. Bishop dwelt upon in the portion of his article given in the last number of the *Herald* were: I. The strange delay in the discovery of Hawaii; II. The consolidation of government by Kamehameha; III. The timely summons and sending of the missionaries.]

IV. *The door opened by the death of Kamehameha and the abolition of idolatry.*

At the same time that the movement was culminating in New England in consequence of the Obookiah call to send the gospel to Hawaii, another movement was in progress in the contemplated mission field which wonderfully removed the chief obstacles to the entrance and success of that mission. Never was there a more marked or conspicuous instance of the interposing of the Divine Hand to prosper God's work.

The greatest obstacle to be feared by the Christian missionaries was in the inveterate attachment of the aged king to his ancient religion. They came to supplant that religion by the law and worship of the one true and living God. To this purpose they had every reason to expect the most determined hostility of the imperious king. To their wonder and gratitude, the first news they heard on arriving was that Kamehameha was dead, the tabus were abolished, the idols were destroyed.

"Kamehameha died," says Alexander, "May 8, 1819, at the age of eighty-two years and in the faith of his ancestors. His faults were those of the age and society in which he lived, and both morally and mentally he stood far above the chiefs of his times." When dying he humanely refused the proposal of the priests to sacrifice a number of human victims in order to prolong his life. We may humbly hope that such a humane, though heathen, soul found grace and mercy from the tender Father of mankind.

During the following months the tabu system crumbled to ruin under the powerful influence of the queen premier, Kaahumanu, seconded by the queen mother, Keopuolani. They gradually persuaded the heedless and dissolute young king, Liholiho, to join them in destroying the tabus by publicly feasting with the queens and a large company of both sexes. Seeing no evil follow, the multitudes rejoiced in the breaking of the cruel restrictions. The whole system of idol worship fell to ruin jointly with the tabus. The high priest, Hewahewa, set the example of setting fire to the idols and their

sanctuaries. Under Kaahumanu's lead, there followed a grand conflagration of idols throughout the islands with a jubilee of revelry. The nation stood without religion or gods.

Yet the old gods had one valiant champion, Kekuaokalani, the nephew of Kamehameha, to whom he had committed the care of his trusted war god, Kukailimoku. This prince, with a considerable following, revolted against

NATIVE GRASS HUTS IN HAWAII

the profane and desecrating king and queens, but was destroyed in a fierce battle at Kuamoo, four miles north of Kaawaloa, in Kona. This was about December 20, 1819, while the voyaging missionaries were off the coast of Brazil. It was a time of great convulsion and fears throughout the nation. A prominent aged native of Lahaina, Poholopu, told the present writer, in 1881, how his parents prevented him from visiting the beach in August, 1819. from dread of the public commotion and war then in progress on Hawaii.

Poholopu was the only available witness to testify to the exact location of De Freycinet's masonry base for pendulum observations at the date named. It had been deemed necessary to repeat such observations on the same spot. The then youth Poholopu saw the spot but once, owing to the fears of his parents.

So when the gospel arrived, the great revolution was complete, and the door was fully opened for the new light. Leading causes of that momentous revolution were familiarity with foreign visitors, knowledge of their contempt for heathen superstitions, and the report of the abandonment of the same religion by the kindred people of the Society Islands. But these causes were unavailing as long as the old conqueror lived. Kamehameha was profoundly attached to the ancient religion. Worship of the old gods had been the keynote of his policy and his success. And it formed an essential part of his policy of government. He ruled his people largely through their superstitious fears. The priests were his chief allies in the exercise of arbitrary power. For many centuries kingcraft and priestcraft had been helping each other, while priestcraft had been developed and fortified by powerful importations of fresh cults from Tahiti.

Had Kamehameha lived, the gospel could hardly have found entrance to Hawaii. It would have at once collided with the king's established policy and with the obstinacy of old age. Indeed, the natural tendency of Christian light was to restrict and impair arbitrary and despotic power. It is well known how diligently two later kings, Kamehameha V and Kalakaua, sought to resist constitutional restrictions by reëstablishing the superstitious fears of the Hawaiians in promoting and systematizing the ancient sorcery, and so bringing the voters into political bondage. The old conqueror was adept in this kingcraft, and could not have surrendered to Christianity.

His death was a providential event, timed to meet the incoming of the new teachers. And their arrival was still farther timely as promptly occupying the vacated field of religion before the antagonistic religion of Rome could take possession. Forerunners of that religion had already reached Hawaii. De Freycinet's chaplain in August, 1819, baptized two leading royal chiefs, Kalanimoku and Boki, the former of whom soon became a most devout and wise adherent of the gospel, while the latter became a bitter opponent and adherent of Romanism. In the wonderfully kind and wise providence of God, everything wrought for the speedy redemption of Hawaii.

V. *The Removal of King Liholiho.*

Of the singularly coöperating chain of events promoting the entrance of the gospel into Hawaii, four have been named in consecutive order, the last of which was the demise of Kamehameha, and consequent crumbling of the great system of idolatry.

A fifth and most timely event, which acted powerfully in favor of the incipient work of the mission, was the removal by a foreign voyage and death of the youthful King Liholiho, whose dissolute and unreliable character rendered his influence most detrimental to the gospel work.

Liholiho was a youth of many amiable qualities, and not indisposed to

what was right. He was also of a somewhat active nature, and ready to take the initiative when his caprice so led him. His great weakness was that of undisciplined youth, that he was subject to be led by caprice, and to follow the impulse of appetite. He was also much under the influence of evil-minded white men, who systematically plied him with liquor in order to frustrate the wholesome influence of the missionaries.

During their first three years of arduous effort, the missionaries had made great progress in gaining power over the minds of the many princely chiefs of experience and good sense. The queen mother, Keopuolani, had joyfully accepted her Saviour, and died in faith. The Dowager Kalakua and her husband, Hoapili, were yielding allegiance to the gospel. Kapiolani was becoming an earnest convert, and soon after signalized her faith by defiantly flinging stones into the fiery lake of Kilauea, instead of propitiating the dread goddess Pele with ohelo berries. The statesmanlike Kalanimoku was steadily tending towards Christ. And most longed for of all, even the imperious and dreaded queen premier, Kaahumanu, was beginning to listen to the truth and to learn the *palapala*, gained over by the tender and affectionate attention of Mrs. Bingham, whom she came ardently to love.

Keopuolani's death at Lahaina was on the 16th of September, 1823. For a very short time the young king's heart was softened, but he was soon led astray again by cunning white tempters. Suddenly he adopted the scheme of visiting England and putting his kingdom under the protection of King George IV. On November 27, regardless of all fears and remonstrances of his chiefs, he embarked for England on board of the English ship *L'Aigle*, Captain Starbuck, accompanied by his favorite wife, Kamamalu, by the princely Boki and his wife, Liliha, and by four chiefs of lower grade.

Acting with a council of high chiefs, Liholiho appointed Kaahumanu as queen regent, with Kalanimoku as prime minister. The young lad, Kanikeaouli, was designated heir apparent. No better arrangement of the government could possibly have been made than this combination of the imperial and experienced Kaahumanu with the capable and prudent Kalanimoku. With Liholiho and Boki the chief elements of disorder and riotousness disappeared beyond the horizon, and the elements of order and stability were established in control.

The royal voyagers arrived at Portsmouth, May 22, 1824. The British government hospitably entertained them. They received great attention from the nobility. But soon the whole party were attacked by measles. All recovered except the queen, who died on the 8th of July, and the king, who died on the 14th. "The survivors," as Alexander records, "were treated with great kindness, and were received by the king, George IV, at Windsor Castle, September 14, where he advised them to attend to the instructions of the missionaries, and promised to protect them from foreign aggression."

The coffined remains of the king and queen, together with the six survivors of the party, were sent home on the frigate *Blonde*, commanded by Lord Byron, cousin of the poet. They arrived at Lahaina on the 6th of May, 1825.

These events left the government of the islands fully established for many years in the powerful hands of Queen Kaahumanu. This royal personage had, after some delay, become thoroughly enlisted on the side of Christ, and rapidly grew into a devoted and earnest believer, although, in the great caution of the missionaries, it was not until December of that year that Kaahumanu and six of her fellow-chiefs, together with a number of other persons of influence, were baptized and received into the church at Honolulu. For the seven years of her reign, this puissant queen diligently and energetically exerted her immense influence and authority in repeated journeys throughout the kingdom, to urge the people to learn to read and write, and to turn to Christ. It even became necessary for the missionaries to guard against hypocritical professions of piety from many who sought thereby to gain royal favor.

Thus by the death of Liholiho, the whole current of royal influence became thoroughly enlisted on the side of the gospel. The vital importance of this became manifest as two hostile elements developed themselves. One was the bitter enmity of depraved resident white men, who revolted against legal restriction upon drunkenness and debauchery. These men found violent allies in whalemen, who were determined to override prohibitions against openly filling their ships with women. Both in Lahaina and Honolulu the houses of the missionaries were attacked by mobs of seamen led by their officers. They were rescued only by the friendly chiefs. At Honolulu, the mob came from the United States man-of-war *Dolphin*.

The second hostile influence, postponed by the death of Liholiho, was the establishment of the Roman Catholic faith, delayed thereby for ten years, until after an enlightened Christianity had become fully established by means of the overwhelming power of the great revival of 1837–38.

The royal prince, Boki, who went to England with Liholiho, although brother to the wise and pious Kalanimoku, became bitterly opposed to Kaahumanu, and a supporter of the Catholic attempt to gain a footing, which Kaahumanu firmly resisted. Whatever in these days of toleration we may think of such forcible exclusion, it is due to remember that at that time the Catholic Church was the unscrupulous and deadly foe to all other forms of religion, and that along the whole coast from California to Chile, a Protestant preacher would have met with instant death. Catholic priests in Hawaii would be at once arrayed against the Protestant queen and chiefs, and active leaders of political rebellion. Such was the well-founded belief of Kaahumanu. This conflict also was averted by the death of Liholiho.

Thus had another singular interposition of Providence strangely wrought to safeguard the infant growth of gospel Christianity in Hawaii. In these successive peculiar events we can hardly fail to discern the manifest guidance and protection of the Lord, who had destined Hawaii for early and complete conquest by his kingdom.

Two other special Providences remain to be noted — the strange removal of Boki and the Pentecostal revival of 1837–38. [These must be left over for our next number. — Editor.]

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1903–1904.

Missions.	When established.	Stations.	Outstations.	Missionaries.					Native Laborers.					Church Statistics.							Educational Statistics.							Total number under instruction.	Total native contributions.
				Ordained.	Physicians and men not ordained.	Single women.	Wives.	Total missionaries.	Ordained preachers.	Unordained preachers.	Teachers.	Other native laborers.	Total native laborers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession.	Adherents.	Average attendance.	Sabbath schools.	Sabbath school membership.	Theological schools.	Students for the ministry.	Students in collegiate training.	Colleges, boarding and high schools.	Pupils.	Other schools.	Pupils.		
W. Cent. Africa	1880	4	14	7	1	8	7	23	7	. .	33	22	62	19	4	283	50	3,150	2,285	. .	. .	. .	. .	. .	. .	23	1,748	1,748	$43
E. Cent. Africa	1893	3	4	2	3	2	5	12	. .	8	6	2	16	20	2	69	. .	1,300	600	3	300	. .	. .	. .	2	136	8	303	439	105
Zulu	1835	11	20	10	2	9	10	31	8	17	74	438	537	241	22	4,353	321	15,600	12,067	34	1,717	1	8	55	3	450	44	2,676	3,134	8,765
Europ'n Turkey	1859	4	56	11	. .	7	9	27	16	14	57	20	107	. . .	16	1,435	44	3,616	3,148	52	2,630	1	. .	64	3	166	27	682	959	5,700
Western Turkey	1819	7	103	20	6	31	25	82	37	37	283	109	466	124	44	4,543	239	17,402	13,761	123	10,343	1	9	530	20	1,473	144	6,130	8,142	57,926
Central Turkey	1847	2	51	7	1	15	6	29	21	30	184	29	264	63	33	6,969	322	20,263	14,110	71	13,722	1	8	284	15	1,078	123	6,841	8,211	17,368
Eastern Turkey	1836	5	87	11	3	14	14	42	22	26	184	29	261	87	45	829	185	12,680	10,546	80	7,352	2	8	311	12	639	118	5,797	6,854	12,206
Marathi	1813	8	138	15	2	16	15	48	11	29	357	157	574	142	59	6,205	330	14,327	. . .	194	11,130	1	. .	. .	21	. . .	160	. . .	7,965	2,758
Madura	1834	9	335	15	. .	7	14	36	23	165	344	109	641	335	38	5,349	442	17,496	10,255	302	8,165	1	40	174	17	587	216	. . .	9,301	9,236
Ceylon	1816	4	31	4	. .	3	4	11	13	21	332	37	403	43	18	2,021	93	3,365	2,246	. .	3,851	1	. .	112	5	361	130	10,156	11,013	8,096
Foochow	1847	5	96	8	3	16	9	36	11	76	132	73	292	156	82	2,686	322	7,521	4,230	73	2,303	2	13	245	10	448	119	2,288	2,994	5,395
South China	1883	2	32	2	. .	. .	2	4	3	33	12	7	55	32	4	2,597	1,044	3,338	1,500	3	250	. .	. .	. .	1	26	11	435	461	3,799
North China	1854	7	50	19	4	12	22	57	5	39	35	36	115	75	8	2,307	469	2,000	. . .	1	30	1	10	84	9	319	38	720	1,133	1,874
Shansi	1882	2	2	2	1	3	3	9	4	. .	2	. .	6	. . .	2	134	. . .	. . .	. . .	. .	. . .	. .	. .	. . .	. .	. . .	2	33	33	. . .
Japan[4]	1869	12	102	25	. .	22	22	69	48	41	. .	26	115	216	78[5]	10,693	826	15,000	8,000	91	3,015	1	22	180	7	. . .	5	. . .	1,366	21,365
Philippines	1903	1	. . .	1	. .	. .	1	2	. .	. .	. .	. .	. .	. . .	. .	. . .	. . .	. . .	. . .	. .	. . .	. .	. .	. . .	. .	. . .	. .	. . .	. . .	. . .
Micronesia	1852	4	63	10	. .	7	8	25	21	63	96	17	197	168	55	7,670	659	17,250	2,790	14	3,628	. .	. .	. .	7	239	92	4,023	4,262	3,307
Mexico	1872	5	31	6	. .	6	6	18	2	9	14	1	26	54	21	1,183	77	2,406	1,127	31	1,183	1	9	270	3	279	4	168	726	7,927
Spain	1872	1	16	1	. .	4	. .	5	4	2	19	2	27	17	8	355	34	1,455	475	23	820	. .	. .	36	1	39	15	1,539	1,743	3,891
Austria	1872	1	50	2	. .	. .	2	4	14	6	. . .	1	21	. . .	18	1,497	183	5,650	2,795	17	394	. .	. .	. .	. .	. . .	. .	. . .	. . .	4,225
Totals	. .	97	1,281	178[1]	26	182[2]	184[3]	570	270	636	2,164	1,115	4,185	1,792	557	61,178	5,640	163,819	89,935	1,112	70,833	14	127	2,345	136	6,240	1,279	43,539	70,484	$173,986

[1] Of whom 12 are physicians.

[2] Of whom 10 are physicians.

[3] Of whom 4 are physicians.

[4] These are figures of Kumi-ai churches with which the American Board coöperates, some of which are from last year's report.

[5] Of which 40 are self-supporting; 26 other churches not fully organized.

DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

Partnership in Missions

Will the young people of Congregational churches think Dr. Clark's proposal, mentioned in the extract from his Grinnell address found on another page in this issue, unreasonable and impracticable? A few comments may help them to see the wisdom of his position and the basis of his faith in Congregational Christian Endeavorers and Sunday schools.

First, the sum of two cents a week from 166,000 Congregational Endeavorers for a year, if given for foreign missions, would make a fund of $172,640, or $51,000 more than the American Board spent last year in its twenty missions in support of its several thousand native missionaries.

Second, many more than half of the Endeavor Societies and Sunday schools contributed nothing to the American Board last year.

Third, whenever, recently, Endeavor Societies have learned definitely about the Station Plan, and how much can be done in foreign mission lands by a comparatively small annual gift, their officers have been eager to invest to the extent of a share ($30), or a fraction of a share, in order to be partners with other societies in supporting the native workers.

Fourth, many young people of Congregational homes have for some months felt that a definite undertaking in foreign missionary work by Congregational Endeavor Societies and Sunday schools will not only be welcomed, but will create throughout our churches a spirit of denominational fellowship not otherwise possible. To provide first the funds to support the whole force of native workers, and secondly the new missionaries as they may be needed, is a definite, reasonable undertaking, such as Dr. Clark evidently had in mind.

With this general plan in view, young people in charge of the benevolences of Endeavor Societies and officers in Sunday schools will be glad to know that subscriptions are first being received for the native work of the Shao-wu station of the Foochow Mission in China and the Aruppukottai station of the Madura Mission in India. These are but two of the ninety-eight stations of the twenty missions, but others will be offered as soon as these have been covered by gifts received. Special report letters are already being issued regarding these stations.

Will not each Sunday school and each Endeavor Society enter the partnership already formed to support the Congregational foreign native missionaries?

A New Method for Missionary Committees

By Mrs. C. J. Hawkins, Spencer, Mass.

Our new plan is a "Pictorial Bulletin Board," placed in the vestibule of the church each Sunday morning, with fresh and attractive items from the missionary field. We buy large sheets of brown paper and make attractive headings by crayon, such as "Fresh News from the Field," "Latest News from Turkey," etc. Recently we displayed three announcements about Turkey. I. About the light and heat for the girls' school at Constantinople, with interior and exterior views of the building (clipped from missionary magazines), together with pictures of the president, four teachers, and two graduates. II. News of a gift of $80,000 to the American Board from

an Armenian, formerly a pupil of Cyrus Hamlin. We had a picture of Dr. Hamlin with the news item. III. The departure of new missionaries to Turkey, with their pictures.

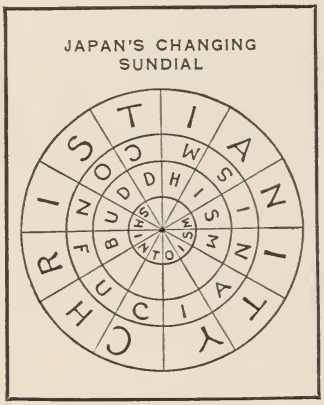
We have room for but three facts each Sunday, as the pictures take up space; but the people stop to look at the bulletin, attracted by the pictures and touch of color, where they would not stop to look at one with mere writing on it.

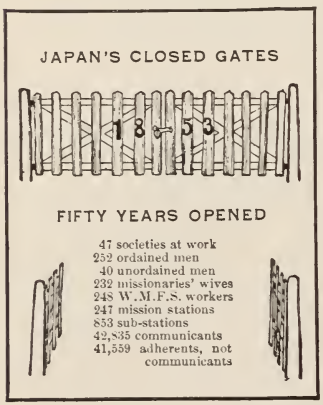
* * *

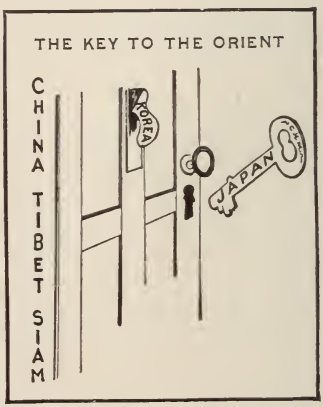
Midwinter Foreign Mission Study Campaign

Reports already received show an enrollment in foreign mission study classes for October to December equal to the total enrollment of the previous twelve months. Nearly as many different classes have been started during these three months, in all denominations, as during last year. These records are a mere suggestion of the returns which must be received when the missionary awakening among young people spreads uniformly over the entire country.

During January and early February many young people's societies are planning to begin classes using "Sunrise in the Sunrise Kingdom," the Japan text-book for young people. The Young People's Department has recently ordered the third large edition of the text-books for such classes. A supply of the "Helps for Leaders"

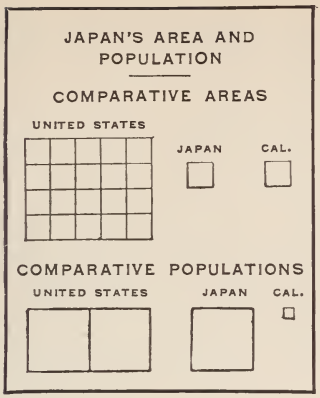


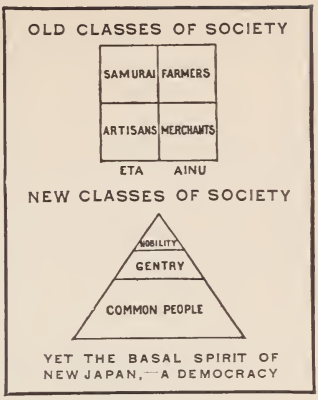


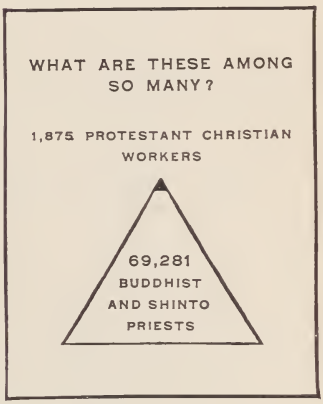


A NEW SERIES OF CHARTS ON JAPAN

Published in "Helps for Leaders," which will be sent free to leaders of foreign mission study classes.







A NEW SERIES OF CHARTS ON JAPAN

Prepared for use in connection with "Sunrise in the Sunrise Kingdom," the foreign mission study text-book for young people's societies.

and helpful pamphlets on Congregational missions in Japan has been provided. The Japan Reference Library of nine volumes and the cloth map of Japan, with other accessories, are selling rapidly. The prices on these extra helps are given in the advertising columns of this issue. The special pamphlet, entitled, "How to Organize a Mission Study Class," will be sent to any person on application. The winter months are most favorable to mission study and other missionary activities among young people. For this reason it is hoped that hundreds more of new classes studying Japan may be organized within the next few weeks. Correspondence regarding mission study will receive prompt attention.

Mission Study and Giving—A Notable Illustration

By Samuel B. Capen

Extracts from an Address delivered at the annual meeting of the American Board, Grinnell, Io., October 12, 1904

I AM indebted to Dr. John F. Goucher, president of the Woman's College of Baltimore, for the following illustration of the tendency of systematic and persistent work for and by young people.

The Pittsburg Conference of the Methodist Episcopal Church contains 255 pastoral charges, including city, town, and country work. At the beginning of 1901 many of these pastoral charges were without any young people's organizations, and in some there was a positive opposition to having the young people organized for or engaged in distinctive church work. Many of their Epworth League Chapters were without any appreciable spiritual force, and the conference and district organizations were inactive. During the past three years and a half there has been a marked growth of church life and activity in all desirable directions, and this bears a striking relation to the development of systematic mission study by their young people, as the following figures indicate: —

	Mission Study Classes	Conference Contribution to Missions	Percentage of increase over 1900
1900	2	$33,286	
1901 (About)	40	38,058	14
1902 "	100	46,927	44
1903 "	150	64,231	90

The four district Epworth Leagues in which the largest number of mission study classes have been conducted propose to maintain a new mission in the island of Java, Malaysia Conference, which the church authorities have arranged to open for them. They secured $4,500 for this purpose last year, which is not included in the above statement. The missionary has been appointed, and the work will be commenced this fall.

The Conference Epworth League supports a Conference League missionary secretary, who gives all her time to the organization of league chapters and study classes within the conference. Many persons have grown in their generous support of the church. The following statement of the giving of one person is a sample. The giving of some others is even more marked.

Contributed in 1900	$ .50	
1901	1.50	commenced tithing.
1902	2.50	
1903	46.50	

The growth in spirituality, which has been emphasized first of all, is the chief cause of this increase in activity and financial coöperation. In other words, the starting of mission study classes among the young people in this one conference has had such an influence upon those who are older that the contributions of that conference in four years have increased from $33,000 to $64,000, while the young people themselves have raised $4,500 besides, and started a new mission. And this is not an isolated case, for similar results have occurred in another conference. It pays not only spiritually, but financially, and that speedily, to train the young. It is denominational suicide to neglect them.

Such early training makes generous givers. A prominent Congregationalist was asked why he gave so liberally and cheerfully. His answer was, " We were trained to it when children, and we could not sleep on our beds if we kept back the Lord's money."

" Sow an act, and you reap a habit;
Sow a habit, and you reap a character."

Modern psychology shows how habits become so fixed and permanent that there are comparatively few radical changes in character after the age of twenty-five. We know that more than 95 per cent of our church members have confessed Christ before that age. After twenty-five, appeals to the conscience and intellect seem to have little force. I believe that exactly the same law holds in missionary giving. The great givers were made by training in childhood; the indifferent and the shirkers were made by neglect in childhood. Suppose that for the next twenty-five years the Protestant churches in this country should enter upon a thorough and systematic campaign to train every boy and girl in missions. The generation that are now neglecting their opportunity would, at the end of that time, be gone, and their places in the business and industrial world would have been taken by this new generation of trained men and women.

One Hundred Thousand Dollars from Young People a Reasonable Goal

By Rev. Francis E. Clark, D.D.

Extract from an address delivered at the annual meeting of the American Board at Grinnell, Io., October 11, 1904

THERE are in our Congregational churches, I suppose, at least ten thousand Sunday schools and young people's societies, including the Junior societies. Why should it be thought a thing incredible that these companies of youth, aggregating so many hundreds of thousands, should give at least a hundred thousand dollars a year to foreign missions? That would mean an average of ten dollars apiece from each Sunday school and each young people's society, a very large aggregate advance on what is now given.

A perfectly reasonable goal to set before us for the immediate future would be a hundred thousand dollars from the organized young people of our denomination. Home mission work might well claim as much more, and then there would be ample sums left for all legitimate expenses.

The Episcopal Church of the United States, with no more Sunday schools than are found, I think, in our own denomination, raises a hundred thousand dollars every year for its foreign missionary work through this agency alone. Our young people, I believe, are no less able and willing than are those of our sister denomination; and I am sure I may say with all emphasis that the Prudential Committee will welcome with great eagerness and joy the coöperation of the pastors everywhere in securing not only the larger gifts of the adults, but the smaller offerings of the children and the youth. For, after all, this is the pastor's business. He alone can make this advance step possible, and he can do it if he will. He alone, as a rule, represents the missions and their needs to his own people. He is the necessary and essential link between the pocketbooks of his people and the field, which is the world.

In his home near Philadelphia Mr. John Wanamaker shows his guests some little earthen boxes, on which is inscribed, "Into Mother's Hands," and he tells them that every week fifty-six working men put into this box some of their hard-earned savings, because each one of them has or has had a mother whom he loves or whose memory he reveres. Some of these mothers have gone on to the land of rest, and they can no longer stretch out their hands for gifts or in benediction on their sons; but, nevertheless, the memory of those mothers' hands abides with these men, and every week in this earthen box they put something into their mothers' hands to be used as they would wish. This beautiful thought has touched many a rough heart, and many a case of suffering and distress has been relieved through these dead mothers' hands. Oh, let us see the hands outstretched to receive every gift for the mission field, the pierced hands of Him whose love is tenderer than a mother's! Into His hands may we drop our gifts, large and small; in His hands may we teach our people, and especially our young people, to place their offerings, to be used as He would wish. Then there will be no lack of money, no lack of men, and world-wide evangelization would be no dream of the future, but a realized fact before this new century shall have run its course.

ONE OF THE RACES IN TURKEY

The Circassians

By Rev. George E. White, of Marsovan, Turkey

A CIRCASSIAN

Our school geographies years ago taught us that for the finest representatives of the human race we must look to the Caucasus, that billowy expanse of mountain and plain where Europe and Asia meet, between the Black and Caspian Seas. Of the different peoples that from time immemorial have ranged those highlands, the Circassians are certainly one of the finest physically, though they have never attempted much in the way of schools or books. They belong to the Aryan part of our human household, but in the sibilant, slippery, whistling dialects that they speak it is impossible for a stranger to detect any familiar words. The men folks are tall, lithe, and muscular, and their faces, however sunburned and weather-beaten, always show that by nature they are white and fair. Like his cousin the Cossack, the Circassian may almost be said to be born on horseback; and his heart's desire is attained in the possession of three things, namely, a good horse, a good riding outfit, including saddle, bridle, and whip, and a good gun. The women enjoy the reputation of being the handsomest beauties in the harems of the Orient, and one way of political preferment open to young Turkish officials is the judicious presentation of Circassian girls, bought at high prices from their fathers, to the Constantinople pashas.

About the middle of the last century the Russians waged a long war, in which they gradually wore down the Circassians by the weight of superior

numbers and equipment, and included the Caucasus within their expanding empire. The defenders fought a brave but losing battle for their ancestral domain.

In this struggle the most revered Circassian leader was the *sheikh* Schamyl, half Mohammedan prophet and half a military commander. His lightest word was implicitly obeyed by his people to the last man, and at the call of this chief, who was distinguished by a well-known robe of fine white fur, the humblest guerilla rider would willingly respond with his life.

It is related that once after a battle the defeated Circassians took refuge on a mountain height, at the foot of which the victorious invaders encamped when night overtook them. In the darkness a Russian sentinel detected a slight noise, and straining his eyes in the direction from which it came saw a lone Circassian stealing down from the woods and crags to where a little boat lay at the head of a mountain stream. Restraining his impatience, the sentinel watched and saw a second stealthy fugitive, and then a third, whose shoulders bore the famous white fur robe of the renowned Schamyl. The soldier could contain himself no longer, but roused his comrades, and together they rushed upon the Circassians and soon dispatched them. But the white fur was worn that night not by the *sheikh* Schamyl, but by one of his men, who had volunteered to lay down his life for his beloved chief; and while the Russian sentinels were absorbed with the three doomed men who had cunningly attracted their attention, the real Schamyl had made his escape in another direction, to resume the warfare elsewhere another day.

In the end the Circassians were beaten, and then a sad stream of emigrants abandoned the home now ruled by a power that bore the name of Christian, and took refuge beneath the crescent flag of their Mohammedan co-religionists in Turkey, for the Circassians are without exception Mohammedans. The Sultan welcomed them as adding strength to the hordes[1] of Islam, and appointed them places in the spacious uplands of Asia Minor where they might build their villages, clear fields for corn and grain, and pasture their horses.

It must be admitted that the exiles at first were a lawless set. They swooped down from their mountain eyries, harried the weaker Turkish villagers, and plundered the Christians of all races, or they appeared upon the highways and robbed the passers-by without mercy. Many a poor farmer has tracked a lost ox or cow or sheep to the border of a Circassian settlement, whence it ne'er returned to its former owner. Many a traveler's heart has beat quickly when, toiling along the road, he has heard the quick clatter of horses' hoofs and then met a group of fine Circassian riders, wearing round caps of black lamb's wool and square fur capes, armed with the finest weapons, laughing at the government officials, known to all as freebooters, and proud of their reputation.

One way of forestalling injury from such men is to retain their services. I once engaged a "Cherkez" to take me to an outstation I had occasion to visit, and as we climbed the hills together I made some inquiry about his

[1] The English word *horde* is derived from the Turkish word meaning *army*.

occupation. He answered: "When I find a traveler like you to escort, I escort him, but my regular business is smuggling. In our village every man has a trade: some are farmers, some are smugglers, and some are robbers." Several times I have met courteous entertainment in that village.

TARTARS OF EASTERN TURKEY

On another trip home from an outstation, a party of us engaged four Circassians with their horses to carry us. As we prepared to mount, the Bey said: "Let us go the mountain road, for the mountain road is short and direct, but the valley road is long and roundabout; the mountain road is

cool, but the valley road is hot; the mountain road has beautiful scenery, but in the valley you cannot see a thing; the valley road has no good water, but the mountain road has springs so cold that you cannot drink the water for the toothache it will give you."

One of my companions, an Armenian, slowly shook his head in protest against the mountain road. I said, "If you know any good reason why we should not take that road, state it, or else let us go as our men desire."

"Well," he burst out, "they say there are robbers on that road."

"*We're* the robbers," answered our guide, cheerfully; "there is no danger when we are along and *protect* you." We enjoyed a safe and charming ride two days long, camping at night under a tree on the mountain road.

Latterly the Circassians have been settling down to more orderly habits. Their little homes of wattle and daub, often white plastered inside and out, and usually kept neat, are dear to them, and their fields and forests are yielding a less precarious living. Many of the bolder spirits have found openings in the civil or military offices of the government. Some of the finest cavalry seen by tourists in Constantinople at the great displays on Friday, when the Sultan goes to mosque, are Circassians. Some of the ablest administrators throughout the provinces belong to the same race, for the weary Ottoman officials find it cheaper to put the head of a band of horse thieves into office than into prison. Besides all this, another venerated *sheikh* has risen up among them, and for years has been making the round of their settlements preaching sermons to this effect: "There are two recording angels on high, the one putting down for every man the full record of his good words, deeds, and thoughts, the other putting down a similar record of every evil thought, word, and deed. Live as you will now, do as you please now, only remember that at last you must square accounts with these two angels." This appeal to conscience has had its effect with many, freebooters and smugglers though they were.

It saddens me to remember that I have never heard of a Christian Circassian. They believe in God, in sin, in the future life, and in a righteous judgment, indeed in all the Mohammedan theology, but they have no Christ, no Saviour, no divine Master. Some of them dread the future world, feeling that they are not ready for it, and are not satisfied with the light they try to walk in. As their language is unwritten, they have no open avenue of approach to the Scriptures, which are able to make wise unto salvation. Many resort to missionary hospitals, and there see what Christianity really tries to be. Missionaries have frequent conversation and occasionally intimacy with men of all ranks, from the slave to the pasha. Once as I was riding with a Circassian he told me of some years of service he had rendered certain missionaries, and as he spoke in warm terms of them, their work, their treatment of him, I asked, "How could you live with them so long and not come to believe the truth?" He turned quickly and replied, "How do you know that I do not believe the truth?" But he would not continue the conversation. We have recourse to prayer in which all friends may join. The avenue of approach to any heart *via* the Father's throne of grace is always open.

Letters from the Missions

West Central African Mission

A BRIGHT OUTLOOK

MR. STOVER writes from Bailundu, October 3, of the glad welcome given to Mr. and Mrs. Neipp on their arrival at Bailundu station, where they had already begun work. Not long since a letter from the Portuguese governor at the Fort had created a good deal of anxiety lest the schools should be interfered with and the work greatly hindered. Mr. Stover writes: —

"The letter does not affect the work of our evangelists in the least, having been sent in answer to a request to be allowed to start more schools. Again, schools like those we have in Bailundu, under the control of the village and not of the mission, are not affected. That this is the real state of the case is shown by the fact that since that letter was received a school has been begun at a village five miles from the station, and has not been molested in the least. Moreover, the young man who lives in the village that I bought of the half breed, Joaquin Guilherme Gonçalves, a few years ago, has gone on with his school just the same since the letter came as before, and his scholars are nearly all the children of a half breed and his servants, so that the authorities at the Fort cannot but know of the school.

"I must tell you about the work at the village referred to a little more in detail. The teacher who started the school was one of the village young men who had come here to live and attend school. He went out every day after his classes here were finished. But he went astray, and we had to send him away from the station. You may well imagine my anxiety as to the effect his conduct would have on his school. So as soon as I could get away, I went out there and stayed a week. I told the boys who were conducting the work that I had not come this time to teach, but to see what they were doing. To my utter astonishment, not only had the conduct of the teacher had no deleterious effect, but they were going on with evening prayers and Thursday evening meetings just as we do at the station. The Thursday we were there several old women, a number of girls, and more than half a dozen boys and men took part in the meeting. The boy who was with me was quite taken off his feet, as was I myself. But the most wonderful is yet to be told. All this work is the outgrowth of that begun four or five years ago by Dumbulika, my poor crazy boy, who himself died several years ago without seeing any fruits of his efforts.

"At Epanda also the work is going on most encouragingly. Abraham wrote me a short time ago that they are planning to build a schoolhouse at a village a little distance away, and he or some one else will go there daily to hold school. To show how far his influence reaches, when he built an addition to his schoolhouse, there were *nine* villages in the vicinity that assisted in the work; and all that on their own initiative, and without any cost to the mission. That, let me say, is my ideal of the way the gospel is to be brought to this country, and not by *paid* evangelists and teachers, not even if *the native church were to pay them all*, which is, of course, not to be thought of for many years, not to say generations, to come. I am more and more convinced that in the state of society that here exists, and is likely to continue as long as the Portuguese have control of the country, there is no call for paid workers of any kind from among the natives."

Western Turkey Mission

BILIJIK — A VIGOROUS CHURCH

DR. J. K. GREENE, under date of November 8, writes of a visit to the city of Bilijik, which lies some 140 miles east of Constantinople: —

"The station of the Anatolian railway is in the valley of the Sangarius, and the city lies on the eastern face of the hills about two miles away. The population, of some 7,000 souls, is about equally divided between Turks and Armenians. It is pleasant to remark that here, to an unusual degree, friendly relations exist between the Mohammedans and the Christians. Perhaps as a consequence of this there is in Bilijik a noteworthy sense of security. The chief gain of the people comes from the silkworm business. In and about the city there are twelve factories for the spinning of the silk, all of which belong to Christians. These factories employ some 800 women and girls, whose daily wage is, on the average, about twenty cents.

"My first visit to Bilijik was in May, 1860. Subsequently, especially during my residence in Brousa, I visited the place many times, but I had not seen it for thirty-six years. I was agreeably surprised to find a Protestant community of good repute, harmonious and devoted. The leading men, who are both successful merchants and zealous Christians, are descendants of one patriarchal family which years ago came from Kemakh, in the province of Erzroom. The community owns a large house in a good situation, which serves both as parsonage, chapel, and school. Though it numbers but fifty-nine persons, large and small, the community sustains a good school of forty-two pupils, with a graduate of Marsovan College as teacher. It also entirely supports its preacher, and pays all its incidental expenses. Not only so, the church has also accumulated a fund of nearly one thousand dollars, the interest of which helps to defray expenses. The present preacher, who has labored in the place some twenty-five years, is now quite infirm, and, with his full approval, the church is about to seek a new preacher, and will give him some $300 a year and the use of the parsonage. This is about the average salary paid by the evangelical churches of Turkey. Here, then, is another church which has graduated from the tutelage of the Board, and which, governing and supporting itself, under the leadership of a young and consecrated pastor, will be in a position to do most excellent service for the Master. It was a joy to me to visit the families of this community, and on the Sabbath to administer the rite of baptism and preach twice. As the language of the whole city is Turkish, the preacher has access, not only to Armenians and Greeks, but also to Turks. With an attractive preacher, many non-Protestants will come to the services.

"This church has an important work to do not only in the city, but also in the surrounding villages. Through our Greco-Turkish paper, the *Angeliaforos*, the light of the gospel, years ago, entered the neighboring Greek village of Peldoz. Through the enlightenment and courage of the priest, our Greco-Turkish translation of the Bible has long been used in the services of the Greek church in this village. One Greek brother from this village, with wife and son, attended our services in Bilijik on October 30. Within one day's journey of Bilijik there are also seven Armenian villages, with a population of some 15,000 Armenians. In five of these villages we have Protestant brethren; in one of them we have an organized church, with chapel and preacher; in another village we have a house and school; and in two other villages, quite near together, there are some forty Protestant families, who beg for a preacher. If a man can be

found wise enough and humble enough to labor for the people of these two villages on a small salary, our Protestant brethren are willing, with little, if any, aid, to guarantee his support. There is no religious service in either of these villages, and a consecrated man may well hope, with the blessing of God, to win all these villagers to Christ. We shall try hard to find the man, and may God help us!"

ANATOLIA COLLEGE

Mr. White after a brief visit in the United States reached Marsovan September 10, and reports: —

"On September 14 we opened the college as usual, and every one of the seventeen teachers was in his place except Mr. Presset, who came a few days later, owing to the strike in Marseilles. The number of students this year is 230, more than for a year or two past, and especially 173 boarders fill the building to overflowing. We have lodged a few temporarily in an old work room. The great fire in the city, which on the night of July 2 swept away approximately 500 houses and 100 shops, has hardly diminished the number of day pupils at all, but it has made it very hard for some to pay the tuition. There are 105 in the four college classes, and the senior class of twenty-five young men is the largest in the history of the institution. We quietly side-tracked about ten of the least worthy pupils at the end of last year, and their places are now fully taken by what we hope will be more satisfactory material.

"For the most part our young men are earnest, anxious to learn, and ready to accept our instruction. We long to see more abundant evidence of the formation of sincere Christian character, but results in this direction are encouraging. The tone of manly character seems to rise, and the steady influence of a daily Bible lesson, with all the other Christian influences of the college, has a strong and steady effect on character during those years of life when character is chiefly in process of formation. When the class of 1902 graduated they expressed their good will for their Alma Mater in a subscription of seventy-two Turkish pounds, to be redeemed within five years, and when the smaller class of fifteen went out this last Commencement they left a pledge of over thirty pounds to be paid in four years. Ultimately more liberal things yet may be expected of the alumni, whose loyalty seems true and deep.

"One Turk entered this year, representing one of the leading families in Samsoun. He knew that interference from the officers of the government was likely to take place, but accepted all such risks himself. He was not left in peace long, and when intimations that he had better take himself away were not promptly carried out, he was arrested one evening, and not allowed to set foot again within our premises. I was allowed to see him, and secured permission for his lodging in a private house instead of in jail, and also was able to secure his return to his home without the indignity of being sent under guard. The governor was perfectly courteous to us throughout, but stated that he was under orders to allow no Mohammedan students in foreign schools without special imperial permission, and he was obliged to enforce the law. Meantime we are glad that we have as much work as we can do, and if we can only be sure that we are faithful to all the Master expects of us we may be well content to leave results as well as times and seasons in his hand. The officials in general are very cordial to us."

Madura Mission

POSSESSED WITH DEMONS

MR. CHANDLER, of Madura, sends the following pitiful account of a superstition now rampant near that city: —

"Ten miles north of Madura there is the tomb of some man of local fame, and just now it has become famous as a place to drive devils out of women. An ascetic, bedaubed with sacred ashes and adorned with sacred beads, spends each Friday there, and a band of exorcists comes with possessed women, and they sit in long rows, at first quiet and stolid, then, as the devil moves them, swaying their bodies more and more violently, until their hair sweeps the ground. The men sit by urging them on, with whips in their hands, and not hesitating to use them at times, until they call out the names of the devils possessing them, the places where they entered into them, what they would have them drink, etc. Sometimes five hundred women come of a Friday.

"Last week we drove out to a small engineer's bungalow near the place, and saw four women submitting to the process. The most active was a girl of about sixteen, who was seated on the ground, but in perpetual motion, sweeping the ground with her hair, whirling around by hops on her knees, sometimes seizing the hair of the older women next to her and jerking them furiously. At last she declared that she was possessed by a Pareia devil, a Kalla devil, and a Chetti devil, that she wanted to drink cold water (devils usually call for something much stronger than that), and that the devils came into her at a tamarind tree a little distance away. Thereupon the exorcist tied a knot in her hair, and she jumped up and ran for the tamarind tree, with two men after her. One of those men was to drive a nail through the knot of her hair into the tree, and cut off the hair of the knot and leave it attached to the tree. This was to be the passing out of the devil that would nevermore enter into that particular girl. Sometimes the women shout and yell during the process, and the process may go on for days, the maximum number being ten.

"The people declare that under the possession the women often speak with tongues that they never learned; and that when the devil is going out of them they often seize heavy stones impossible for strong men to lift and carry them away. It is only women that have devils, but the devils within them seem to be all male, and the exorcists are men. I asked the chief exorcist if he could not drive the devil of falsehood out of the men, and he said: 'How can that be done? That devil is in us all!'

"While the great crowd of women were having their devils exorcised we were in the little bungalow having a communion service for the benefit of the scattered Christians of the region; and one young woman, recently married to a 'forest guard,' was admitted to the church. We also had the boys of a neighboring mission school brought there. After hearing some very good exercises from them we said they might stay under the trees while the communion service was going on, as they were all Hindu boys; but we found they had all brought offerings in copper coins, and would like to attend, so we had them in, and they were very quiet and attentive."

Japan Mission

THE ATTITUDE OF THE JAPANESE

DR. ATKINSON writes from Kobe, October 19: —

"In some places there has been shown quite a little antagonism to the Christian religion. In Akashi the church building was very near to being wrecked, and both it and the house of pastor and some

leading members had to be guarded by the police for a while. After the ring-leaders had been found the police both warned and instructed them. The word then went out: 'This church and these Christians are of American Christianity, so they are all right. Now hunt up the Greek Christians, for they are Russian sympathizers and spies.'

"Ah Sanda, a local bully, had got it into his head that all Christians are Russian sympathizers and spies, so he went to another man of his kind and suggested that they wreck the church building or burn it. The second man has the hotel — save the mark! — that I have often stopped at when in Sarda. He said that the Christians there were of the American kind, and that, while he did not know much about them, he thought them thoroughly loyal to their country. The Christians of some other places have been a good deal intimidated. A Christian student, home for the summer vacation, walked from his country home to the church in the city (six or seven miles distant) every Sunday. When his parents learned of his errand they forbade him the home unless he at once stopped going to the church. They, as many others, labored under the impression that all Christians must necessarily be Russian sympathizers and spies. At any rate, they feared violence from their village.

"Notwithstanding this, the present is a good opportunity to do evangelizing work. The invalided soldiers and the widowed can be reached better than before. This work may not result in immediate additions to the churches, and probably will not, but it is vitally important, and will materially affect the future of the churches.

"The churches of this prefecture held their fall meeting on Monday, the 17th. The statistics show a little loss in every particular. The reason is, no doubt, the general attention that has been given to the war and the organization of all sorts of companies and societies to aid soldiers' families and widows. Last week the churches of Kobe had a six o'clock in the morning prayer meeting, lasting through the week. The object was spiritual uplift and aid in doing evangelizing work."

THE CHURCHES AND THE DOSHISHA

Mr. Newell has been transferred from Niigata to Matsuyama, and he writes from the latter place, November 4: —

"Recently I attended the annual meeting of our Kumi-ai churches at Kyoto, and was much impressed with the evident spirit of fraternity and the 'getting together' of some elements that have heretofore been rather pulling away from each other. The holding of the meeting at the Doshisha was an excellent thing, as it tended, no doubt, to strengthen the bond between that institution and the churches. which has for some years much needed strengthening. I believe that with this meeting opens a new chapter in the history of the Doshisha, in which its fortunes will be more closely linked with those of the Kumi-ai churches than ever before.

"On my way back from Kyoto I stopped off at Marugame, and in company with Mr. Aono, the local evangelist, and Mr. Tsuyumu, pastor of the Imaharu church, spent four days in that vicinity. We had nightly preaching meetings at Marugame, which were well attended and orderly, and at which several inquirers appeared. We spent the days in visiting the military hospitals of that city and the neighboring city of Zentsuji. This latter place is the headquarters of the Eleventh Army Division, and is at present one great bustling military camp. In addition to the large permanent hospital there are here four large temporary ones, erected for the accommodation of the sick and wounded soldiers. In these, and the one hospital at Marugame, are quartered at present

nearly six thousand soldiers who are either permanently or temporarily laid off from active service. We visited all these places, going as the representatives of the Shikoku Association of the Kumi-ai Churches, and spoke in each of the more than one hundred wards visited, distributing several thousands of tracts and Scripture portions, these latter having been placed at our disposal by the Bible House agent at Kobe.

"We were most cordially received everywhere, and I hope we were able to be of some little comfort to the suffering ones. But such sights as we saw brought home most impressively the utter cruelty of war, and made more earnest our prayers that peace may soon come and all war everywhere cease."

MINISTERING TO THE SOLDIERS

MR. AND MRS. BELL, on the return of Dr. and Mrs. Rowland to Sapporo, were transferred to Kyoto, where Mr. Bell is now giving five hours a day to the study of the language and, incidentally, teaching English in the Doshisha and music in the Theological Seminary. Of his journey from Sapporo to Kyoto Mr. Bell says:—

"I spent a few days working among the sick soldiers in Tokyo. There are thousands there just back from Manchuria. The opportunities are immense. The men themselves are just well enough to walk, talk, read, and think. They have a good deal of time on their hands, and so are quite ready for any entertainment or literature. A party of us went through about fifty wards, reaching nearly three thousand convalescents. Mr. Kimura and Mr. Miyake sang first a song, with mandolin accompaniment (tune, 'Marching Through Georgia'); then I followed with a harmonica solo (tune, 'Marching Through Georgia'); and when I sang at all it was to tell those men what Sherman and we did in Georgia. But the men appreciated that tune of all tunes, and seemed greatly pleased with our effort. Then we distributed Christian literature, especially the Gospels. When the invitation was given out for all to hold up their hands who wanted the literature, almost every hand in every ward went up. At one of the hospitals the surgeon in charge offered to save us the trouble of going round through the forty odd wards by distributing them himself. We consented, because there wasn't anything else to do. I, for one, remembered a like case in the Japan-China war, only ten years ago, where the Gospels and tracts were stored in a storehouse till after the war was over; and I confess that I never believed that the Gospels would ever reach the soldiers in Tokyo. But they did. We have heard on good authority that the entire six thousand were given out. How much we can praise God for the new spirit at headquarters!

"At one of the hospitals a meeting of officers was arranged by the head surgeon. It was interesting to watch them come together. One little nurse came tottering in with a big officer on her back, too weak to walk to the concert. After some music and a little address of interest and sympathy by Mr. Loomis, of the Bible House, the ranking officer, a colonel, took pains to say: 'In behalf of my comrades I wish to thank you for your visit and the great pleasure you have given us. We appreciate very much the kindness and sympathy of the American people, and we wish you to make this known. Such kindness is beyond our power to repay.'

"And so with the rank and file and with the officers, together with the officials themselves, the work is well received. Indeed, word has come from the chief of the medical department in Tokyo himself that it is hoped that the work will be regularly continued. One head surgeon even goes so far as to request that the service be of Christian character. In Osaka the work is now

going on with even better results. Soldiers are volunteering for the service of Jesus Christ in the meetings held. Surely, with the fine opening for the Y. M. C. A. at the front, and these ever widening doors of usefulness among the convalescents at home, the Spirit is sowing his seed. This war is being wielded by the Almighty for his own purposes, and Japan is coming to know it.

"The National Council of Japanese Congregational Churches met here last week. It was an 'eye-opener' to me. I saw what fine men God has raised up from among this people, and my faith in the future was greatly strengthened. When one comes in touch with such a fine body of leaders he finds himself wondering if the time has not passed for sending more missionaries to Japan, especially when he sees with his own eyes how the missionary is set aside in the deliberations of the National Council. But when he leaves these centers, and tours among the masses of the interior, his old convictions of a need for missionaries remain. If we are ready to follow in the footsteps of the man who decreased in order that his cousin might increase, then we shall find plenty of niches for us to fill. The Japanese value genuine material wherever they find it; and if we would help, then we know what we must be."

Austrian Mission

A WIDE-SPREADING WORK

MR. PORTER writes from Prague, November 12:—

"Our work goes forward. Many new people are attending our services. Many are inquiring the way of life. We recently baptized a Jew in our Prague church. This is the first instance in all our work.

"Mr. Chraska, of Budweis, Bohemia, is just leaving to carry on a work that he began in Laibach, in South Austria, among the Slovinians several years ago. He will at the same time edit a revision of the Bible in that tongue, and receive a large part of his salary from the British and Foreign Bible Society for the first two or three or more years. Friends in Germany and Scotland aid him somewhat, and the Board gives him a small monthly allowance for the first five years. After that we trust that his friends in Austria and outside and the Slovinian Christians will support him entirely.

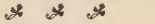
"Mr. Chraska makes the third preacher we have contributed to the work in other fields in the last six months. One we gave the Presbyterians in Pittsburg, one to the Methodists of Winnipeg for Slavic work, and now this brother for the southern field. Can any one say we are not doing foreign missionary work?

"In Russia we have recently received twenty-three new members, partly of Bohemian and partly of German extraction. The majority of those new members cannot read or write. They must be taught to read at least the Bible. The Russian soldiers, our preacher tells us, as a rule are illiterate, and thousands of them never knew what it was to wear a shirt. God is making bright spots in this darkness through our Bohemian and German Christians.

"Recently we have had a Macedonian call from near Macedonia itself. In St. Helena a Bohemian colony, located near where the Danube leaves Hungary for Servia, enjoyed for a little time several years ago the services of our dear brother Chorvat, of whom Dr. Clark wrote in the October *Missionary Herald*. He was forced to leave them, but the good seed has been bearing fruit. Several families have removed from St. Helena to Bulgaria to enjoy the privileges of the gospel. They joined the Methodist church there. This last summer we received a letter begging us to

'come over and help them.' Forty-seven had left the state church, which is ministered to by a dissipated clergyman who cannot speak Bohemian, although the larger part of his congregation speak no other tongue. They had not attended the communion service for years. Children were unbaptized. And there was a real longing for the services and consolations of a 'man of God.' We sent down the editor of our church paper, who spent several days with them, organized a church of forty-three members, baptized children, and strengthened them spiritually. They are to support wholly a promising young man, a Slovak, who will minister to them as he can. We shall visit them occasionally also.

"A Bohemian colony in Germany, near Bremen, also asks for the services of a preacher once in three months. Do we need to pray for open doors? Rather may we pray for men and money to enter doors already open."



Items from the Missions

Ceylon

Rev. Giles G. Brown, of Valvedditturai: "You will be interested to hear of a convention we have just held at Tellippallai. In arranging for the meetings we tried to get speakers from outside, but failed, and I think it well that we did fail, for we have proved that we can have a good convention with our own home talent. For three days we were in meetings from six to eight hours. The average attendance at the two main meetings of each day was about two hundred, and the attention throughout was intense. I have not yet attended a better convention in Jaffna. The testimony of those who attended is that they all received a spiritual uplift and encouragement to do better work. Already many have expressed a desire to have such a convention an annual feature of our work. We feel that it will be well worth while to do so."

China

Rev. Mark Williams, Tung-chou, September 15: "I think there are thirty new students. Our new houses are better than the old ones. More patients came to the dispensary than we had expected, and a helper preaches to them. We have kept up a noon prayer meeting."

Rev. I. J. Atwood: "The people generally are quiet and especially so in Shansi, and the native brethren have been long and wearily expecting help from our missionaries. I hope we shall be guided by the wisdom from on high to do for them what is right."

Mrs. Elizabeth S. Stelle, Peking: "The work is certainly most encouraging, in every branch of it. Our schools are full. There was a congregation of 600 in the new church last Sunday. The women are more eager to study, and take a real interest in the meetings. It is delightful to meet all together once more. The past two years the school girls have had a separate preaching service, as the street chapel was too small."

Turkey

Rev. Theodore T. Holway writes from Samokov: "There seems to be a general expectation of spiritual blessing in all the work here. The native brethren recently had a sort of Keswick conference in which they received fresh impulses, and determined on renewed activity with strengthened faith. It looks as though the many prayers of the workers here and of the friends at home were about to be answered. Last Sunday was observed by the faculties of the two schools as a day of prayer

and fasting on behalf of those two bodies during the opening year. The many prayers were all earnest, definite, and full of faith. With continued prayer and earnest individual effort we hope to have still greater manifestations of the power of the Holy Spirit during the next few months than two years ago when Dr. F. E. Clark was here."

Rev. J. C. Martin, of Hadjin: "Peace and order are being gradually restored in the First Church here. The church machinery is running, and running smoothly. The people have taken hold afresh of the work of raising an endowment for the boys' academy, and altogether the outlook is brighter than it has been for years past."

Notes from the Wide Field

ARABIA

We hear little about missions in Arabia of late, but the following from an English Church missionary in Bagdad indicates that something is being accomplished: —

"On looking at the field open to the medical missionary, one is simply overwhelmed at the magnitude of the work that might be done. What can one medical missionary do in a city of 150,000 or more inhabitants? Besides which, patients come to us, not only from the Arab tribes north, south, east, and west of us, and from Central Arabia, but also from the Persian frontier, many traveling distances reckoned by days, and some even by weeks."

CHINA

Chinese Laborers in the Transvaal. — In the Notes from the Wide Field in our November number reference was made to an article in the *Chronicle* of the London Missionary Society from Rev. Mr. Pearce, in which the writer, who is familiar with affairs in South China, took a hopeful view of the plan, already put into execution, for employing Chinese laborers in the mines of the Transvaal. These Chinese, it was claimed, were so desperately poor in their own country that their condition would be materially improved while in the mining compounds, and that they would, while there, earn enough to help not only themselves but their families in China. Mr. Pearce also declared that the stipulations made with these coolies would secure their protection from cruelties, and that they would be returned at the end of their contract to their homes.

This hopeful view is not shared by the officials of the London Missionary Society in England. In the November *Chronicle* they have published a statement in which the directors express their "deep regret at the sanction given by His Majesty's government to the importation of Chinese indentured labor into the Transvaal. They regard the provisions of the ordinance as injurious to the religious welfare of the colony and as contrary to the teachings of Jesus Christ concerning the brotherhood of the race and the sacredness of human life." The article in the *Chronicle* assumes that Mr. Pearce did not understand affairs in South Africa, and placed altogether too much confidence in the officials who are to have the charge of these laborers. The selfishness of the mine owners, it is thought, will lead them to disregard the interests of the laborers. Our own impression is, from a visit to several of these compounds in Johannesburg made a year since, that the mine owners are careful of the physical welfare of their laborers. It is for their interest to be so, for not to feed them sufficiently or to overwork them prevents their accomplishing as laborers what the mine owners most desire.

An inspection of those mines led us to the conviction that for their own selfish interests, if not for higher motives, the miners were provided for in such a way as to secure their physical well-being. Some of the mines favored the holding of religious services within the compounds. In this connection we have been interested in an article in *The Outlook*, the monthly paper of the Congregational church of Johannesburg, which says that these Chinese laborers who have arrived have proved practically satisfactory in every way for the work they were required to do. They were quiet and diligent and contented and seemingly happy. As to their religious training, a number of the Chinese have applied for permission to attend some of the Christian services. The Church Council has taken into consideration methods for reaching these laborers with a Christian mission, and at a meeting of the Wesleyan church on the Rand the plan was presented for securing a Chinese missionary to conduct services among these miners.

Miscellany

BIBLIOGRAPHICAL

The Story of Chisamba: A Sketch of the African Mission of the Canadian Congregational Churches. By H. W. Barker, Toronto, Canada. Canada Congregational Foreign Missionary Society, Publishers.

It was a great and pleasant surprise to receive at the Missionary Rooms in Boston this volume of 130 pages, giving a clear outline of the history of the Canadian station of our West Central African Mission. The author makes one quite at home in the country, with the people, and with the Canadian missionaries, excellent likenesses of whom adorn the pages. Their work has been highly blessed from the beginning, and no setback has ever grieved them. The band of faithful young people whom they have trained as home missionaries to their own people is their great reward and compensation for all their toils and cares. The story seems to be admirably told, and is deeply interesting.

Tamate: The Life Story of James Chalmers, Told for Young People. With Maps and Illustrations. By Richard Lovett. F. H. Revell Co., 158 Fifth Ave., New York.

The characteristic dictum of Robert Louis Stevenson in regard to the hero of this book is as follows: "Chalmers is a man that took me fairly by storm for the most attractive, simple, brave, and interesting man in the whole Pacific. You can't weary me of that fellow; he is as big as a house, and far bigger than any church where no man warms his hands!"

The object of this new and lively story of "the Great Heart of New Guinea" is to bring home, to boys especially, the truth that a man may be a hero without being either a soldier or a traveler. Few men have had such wonderful and perilous adventures, or have met them with a courage so absolute. From his boyhood days, when he was three times carried home apparently dead by drowning, to the after life among the cannibals of New Guinea, no danger ever daunted him. He endured shipwreck, hunger, and all sorts of hardships and dangers, and grew stronger through them all, upheld by a great faith and a perfect devotion.

No more rousing book could be given to a boy. May it inspire in many young hearts a high resolve to follow in the steps of a man so great and noble.

An Indian Priestess: The Life of Chundra Lela. By Ada Lee. With Introduction by the Rt. Hon. Lord Kinnaird. F. H. Revell Co., New York, Chicago, Toronto. 50 cents net.

The grave, sweet, and noble face of the heroine of this book, which meets the eye as one opens its pages, prepares the reader for Lord Kinnaird's commendatory note. Among other things, he says, "I trust this wonderful life will be read by many of our young workers,

and act as an inspiration." The writer of the book is an American lady, Mrs. David Lee, of the Methodist Episcopal Church in India. Her six beautiful children perished in the overwhelming disaster at Darjeeling, but the parents survive their sorrows and work on with unabated devotion.

Chundra Lela (Playing of the Moonbeams) was the daughter of a wealthy Brahman, an hereditary priest of the Rajah of Nepal. At seven years of age she was married, and at nine she became a child-widow. At thirteen, after the death of her father, she stole away with two maidservants by night, and began a search after a god who should pardon the sin which had caused her widowhood, and give her peace. For seventeen years she wandered from shrine to shrine, worshiping with blind devotion all the idols she knew, and becoming after a time a priestess before whom people bowed down in adoration.

Through awful self-tortures she found no peace, and at last she detected a priest in a glaring imposition, which destroyed her last hope of help from her idols. Thus made ready to welcome the truth as it is in Jesus, she embraced it as soon as it was brought to her knowledge. Since then she has not ceased to teach it, traveling as before from place to place, but with a new song in her mouth. The story of her conversion is most instructive as to the simplicity of the way of salvation, and might well be a help to a seeking soul anywhere.

For thirty years Chundra Lela has been preaching the gospel all over the land, and now, at sixty years of age, she is still at work, and hopes to keep on as long as she lives. For this reason she asked to have a house given her built on the roadside, "close up, so that when I am too old and weak to walk I may crawl up to the door and preach to the people as they pass by."

The book is beautifully printed and illustrated.

A Yankee on the Yangtze. William Edgar Seil. New York. A. C. Armstrong & Son. xv + 312. 100 full-page illustrations.

This valuable book is the account of a three months' journey across China from Shanghai to Bhamo in Burma. It was made three years ago, in the course of a four years' tour around the world. The book itself was "written on the wing — parts in native inns at night, parts while riding in a mountain chair, parts in the snows of lofty mountain passes, parts on the hot lowlands, parts in the homes of missionaries, parts on boats sailing up the mighty Yangtze, and parts while waiting for the faithful, plodding coolies to catch up with me after a lively sprint." In an interesting, conversational way the author tells us of his journey up the Yangtze, by steamer from Shanghai to Ichang-fu, by native gunboats to Chungking, and thence overland through the provinces of Szechuen and Yunnan to Burma. We are told of the beauties of the scenery, the resources of the country, the manner of life of the people, their legends and superstitions, their vices and their virtues. The methods of the missionaries are described by one who admires their courage, devotion, and skill, and who wishes to defend them against the attacks of mere globe-trotters, and to set forth accurately their achievements. While the reader cannot expect in such a book any systematic study of the Chinese or any profound treatment of missionary problems, he does get much information, derived from the observations of one who has traveled all over the world and from interviews with prominent officials and with missionaries.

The illustrations, taken from photographs by the author, add much to the value of the book, and bring before the reader the scenery, the architecture, and the people of western China, of whose millions comparatively little is known in the United States.

Under the head of the mistakes of

missionaries, he criticises their failure to employ more servants and to use firearms to stock their tables! He urges that a few new books be sent to them each year to prevent intellectual stagnation. He commends them as follows: "They are nobly doing a grand work without sniveling. This work should appeal to all classes — to those who gladly pay God's taxes as well as the country's taxes, and esteem it a privilege as well as a duty to help precious souls, and to those who in any way, direct or indirect, have business relations with China. The missionaries open the way for commerce and trade. The missionaries make the best books on China, both English and native. The missionaries set a godly example of high spiritual living to the Chinese, for which they are heartily and cordially despised by the European winebibber and profligate.

"But what I admired most in missionaries was their sincere devotion to duty and their inflexible determination to win. None doubted the final issue. Few were discouraged. And yet they live in cities along whose streets the foreign diplomats would hold their noses. . . . Let me repeat it. They are doing a splendid work for God and for the world. And those who work with them, in the glorious cause of winning men for Christ, should afford them their cordial sympathy and their generous support." (p. 311 f.)

An index and more careful proofreading, to correct a few obvious mistakes, would have increased the value of the book.

A Memorial of Horace William Rose. By Harry Wade Hicks. New York. The International Committee of Young Men's Christian Associations.

This book is another addition to the "Lives of the Saints," painting in fresh, clear, and beautiful colors the lineaments of a young modern saint, whose absorbing passion was to serve the Lord and to make him known among men. Although he entered into the life which is life indeed before he had reached the age of twenty-seven, he had for ten years, as a college student or a Christian worker among students, been seeking with a consuming zeal to serve the kingdom that is coming in all the earth. His own words, quoted in the preface of this biography, were, "O for the power to burn a path of light in these colleges for Christ!" A merry child, a fun-loving boy, a young man full of enthusiastic interest in all good sports, Mr. Rose was none the less and from the beginning an active Christian disciple. The story of his life is justly said by Mr. John R. Mott to have this distinguishing merit, that the author has so presented his noble traits as to make them seem capable of imitation. In life he had the power of inspiring all who came in touch with him, and now, in this most interesting record, he "being dead yet speaketh."

From Messrs. T. Y. Crowell & Company, 426 and 428 Broadway, New York, we have the following list of six small and attractive books: —

The Face of the Master. By J. R. Miller, D.D. This is a really sumptuous little volume of thirty-two pages, beautifully illustrated. 50 cents *net.* Dr. Miller's devotional writings are too well known to need characterization.

The Inner Life. This is one of the "What Is Worth While" Series, also by Dr. Miller. 32 pages. 30 cents *net.* Postage five cents. The other four books are of the same size and price.

How to Bring up Our Boys. By S. A. Nicoll. Preface by Rev. F. B. Meyer, who gives it hearty praise.

The Lost Art of Reading. By Dr. W. R. Nicoll.

Bethink Yourselves. By Count Tolstoi. A most vigorous arraignment of war and bloodshed.

A Browning Calendar. Thoughts from Browning's poems for each day in the year, in exquisite binding.

Notes for the Month

Special Topic for Prayer (as set forth in the original suggestion for the Week of Prayer).

"That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

Arrivals Abroad

August 30. At Brousa, Rev. and Mrs. T. A. Baldwin, who left this country August 2, and not in September, as was reported last month.

October 13. At Manamadura, Rev. and Mrs. Charles S. Vaughan.

October 22. At Erzroom, Turkey, Miss Agnes M. Lord; also at Hadjin, Misses Billings and Vaughan, and Drs. Hess and Hawley.

October 26. At Marash, Miss Ellen M. Blakely.

October 31. At Honolulu, Rev. Hiram Bingham, D.D.

November 5. At Salonica, Turkey, Rev. Dr. and Mrs. J. H. House.

Arrivals in this Country

October 1. At San Francisco, Miss Jennie Olin, of the Micronesian Mission.

October 17. At New York, Dr. Annie Young, of the Ceylon Mission.

Departures

December 15 (?). From San Francisco, Rev. and Mrs. Herbert E. B. Case, to join the mission at Guam, Ladrone Islands. (See page 6.)

Donations Received in November

MAINE

Augusta, South Parish Cong. ch.	20 00	
Bath, Winter-st. Cong. ch.	37 70	
Gardiner, Cong. ch.	26 75	
Norway, 2d Cong. ch.	5 00	
North Yarmouth, Cong. ch.	10 00	
Perry, Cong. ch.	5 00	
Portland, In memory of Mary S. Morrill and Annie A. Gould, 25; F. B. Southworth, 22.50,	47 50	
West Newfield, Cong. ch.	9 51	161 46

NEW HAMPSHIRE

Brentwood, Cong. ch. and Sab. sch.	13 60	
Center Harbor, Cong. ch.	4 45	
Concord, 1st Cong. ch., Friend, 30; do., Y. P. S. C. E., 9,	39 00	
Dover, 1st Cong. ch. and Sab. sch.	83 06	
Hanover, Cong. ch. at Dartmouth College,	82 00	
Hinsdale, Cong. ch., of which 5 from Sab. sch., all toward support G. M. Newell,	12 14	
Hooksett, Cong. ch.	7 43	
Keene, 1st Cong. ch.	32 39	
Littleton, Cong. ch.	55 00	
Manchester, Franklin-st. ch., toward support missionary, 74; 1st Cong. ch., toward support Rev. J. P. Jones, 32,	106 00	
Meredith, Cong. ch.	10 00	
Milton, 1st Cong. ch.	4 00	
North Hampton, Cong. ch.	12 00	
Orfordville, Cong. ch.	3 00	
Pelham, Cong. ch.	25 00	
Plaistow, N. H., and No. Haverhill, Mass., Cong. ch.	13 25	
Rochester, H. M. Plumer,	20 00	
West Lebanon, Cong. ch.	10 26	
Wilmot, Cong. ch.	1 00	533 58

VERMONT

Barton, Mrs. H. B. Borland,	5 00	
Bennington, 2d Cong. ch.	76 16	
Berlin, Cong. ch., toward support Rev. J. X. Miller,	28 55	
Cabot, Cong. ch.	15 60	
Fairlee, Cong. ch., toward support Dr. C. W. Young,	5 11	
Jericho, 2d Cong. ch.	6 89	
Johnson, 1st Cong. ch.	7 40	
Marshfield, Cong. ch., toward support Rev. J. X. Miller,	10 00	
Montpelier, Bethany Cong. Sab. sch., toward support Rev. J. X. Miller,	16 01	
North Pomfret, Cong. ch., toward support Dr. H. N. Kinnear,	40 00	
North Thetford, Cong. ch., toward support Dr. C. W. Young,	22 00	
Randolph Center, Cong. ch., toward support Dr. C. W. Young,	35 00	
Rupert, Cong. ch.	12 75	
St. Johnsbury, North Cong. ch., of which 166 toward support Rev. C. K. Tracy,	225 87	
St. Johnsbury Center, Cong. Sab. sch., toward support Rev. C. K. Tracy,	2 10	
South Wallingford, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	11 00	
Townshend, Cong. ch.	9 00	
Waitsfield, Cong. ch.	10 00	
West Randolph, Cong. ch.	35 60	
West Salisbury, Cong. ch.	15 00	589 04
Legacies.—Cabot, Nancy K. Stone, by Ira F. Haines, Ex'r,	106 00	
Essex, N. Lathrop, add'l,	25 03	131 03
		720 07

MASSACHUSETTS

Acton, Cong. ch.	15 00	
Amherst, ch. of Christ, in Amherst College,	150 25	
Ashfield, Cong. ch.	30 85	
Auburndale, Friends,	50 00	
Barnstable, Conference,	8 72	
Berkley, Two friends,	55 00	
Boston, Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 140.22; So. Evan. Cong. ch. (W. Roxbury), of which 366.50 toward support Dr. T. S. Carrington, 403; Norwegian ch., for Foochow, 30; Trinity ch. (Neponset), 1; Y. P. S. C. E. of Village ch. (Dorchester), toward support Dr. F. C. Wellman, 5; Roslindale, Y. P. S. C. E., 9,	588 22	

Bridgewater, Central-sq. Cong. ch. 16 63
Brookline, Harvard Cong. ch., 20.50; Miss A. T. Belcher, 25, 45 50
Cambridge, 1st ch., Congregational, 150 00
Charlemont, Y. P. S. C. E., for native teacher, India, 15 00
Chelsea, Central Cong. ch., 17.08; S. E. A., 1, 18 08
Chesterfield, Cong. ch., of which 2 from C. E. Soc., all toward support Rev. C. T. Riggs, 10 36
Chicopee, 1st Cong. ch. 20 00
Chicopee Falls, 2d Cong. ch. 39 18
Concord, Trin. Cong. ch. 30 87
Dalton, 1st Cong. ch., to const. Mrs. Henry Shaw, Deborah A. Flansburgh, Mrs. Geo. W. Smith, Olivia M. Howlet, and Mary C. Van Deusen, H. M. 504 13
Douglas, Laura E. Brown, 1 00
Dudley, 1st Cong. ch. 4 00
East Charlemont, Cong. ch., for native preacher, Foochow, 25 00
Easthampton, 1st Cong. ch. 16 28
Fall River, Central Cong. ch. 816 59
Feeding Hills, Cong. ch. 12 00
Freetown, Assonet ch. 6 67
Granville Center, Cong. ch. 5 00
Greenfield, 2d Cong. ch. 125 00
Hamilton, Cong. ch. 9 50
Hatfield, Cong. ch. 32 58
Hawley, Cong. ch. 1 60
Holliston, 1st Cong. ch. 40 45
Housatonic, Cong. ch. 5 00
Lancaster, Estate of Miss Harriet N. L. Eaton, 25 00
Lincoln, Cong. ch., 15; Thank-offering, for Japan, 1, 16 00
Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. Mary A. Fairbank, 25 00
Ludlow Center, 1st Cong. ch. 6 50
Lynn, Central Cong. ch. 5 00
Millbury, 2d Cong. ch., to const., with other dona., Rev. Grove F. Ekins, H. M. 43 85
Mill River, Y. P. S. C. E., for native worker, No. China, 12 00
Monson, Cong. ch, toward support Rev. Henry J. Bennett, 108 61
Montague, 1st Cong. ch. 41 00
Monterey, Cong. ch. 10 24
Newton, Mrs. J. W. Davis, 10 00
Newtonville, Friend, 25 00
Norfolk, Y. P. S. C. E., for Foochow, 10 00
Northampton, Edwards ch. 204 65
Norton, Trin. Cong. ch. 81 85
Peabody, South Cong. ch., 136; West Cong. ch., 5.30, 141 30
Petersham, Miss Elizabeth B. Dawes, 200 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 510 16
Reading, Cong. ch. 20 00
Rockport, 1st Cong. ch., of which 5 from Z. A. Appleton, 21 82
Rowley, Cong. ch., for Japan, 3 00
Royalston, 1st Cong. ch. 2 40
Salem, Tab. ch., of which 53.35 toward support Rev. D. S. Herrick, 73 66
Somerville, Prospect Hill Cong. ch., 29.76; Winter Hill Cong. ch., 5, 34 76
South Hadley, Cong. ch., toward support Rev. J. E. Abbott, 26 00
South Weymouth, Union Cong. ch. 65 00
Springfield, Memorial Cong. ch., 45.60; Park Cong. ch., 24.30; Olivet Cong. ch., 15, 84 90
Sturbridge, 1st Evan. Cong. ch. 27 50
Sunderland, Cong. ch. 64 00
Taunton, West Cong. ch. 13 10
Topsfield, Friend, 3 00
Wakefield, Cong. ch. 47 69
Waltham, Trin. Cong. ch. 33 19
Watertown, Phillips ch. 91 41
Wellesley, Cong. ch., toward support Rev. J. C. Perkins, 166 41
Wellesley Hills, 1st Cong. ch, of which 39.08 toward support Rev. J. C. Perkins, 56 30
Westfield, 1st Cong. ch., of which 16.10 for Japan, 137 00
West Medford, Cong. ch. 16 50
Weymouth Heights, 1st Cong. ch. 21 76
Williamstown, 1st Cong. ch. 136 81
Wollaston, Cong. ch. 61 72
Worcester, Plymouth Cong. ch., to const. Herbert R. Wheeler, Mrs. Mary J. Partridge, James S. Orr, Mrs. Ellen S. P. Drury, H. M., 341.63; Piedmont ch., toward support Rev. and Mrs. J. B. McCord, 191.85; Old South ch., toward support Rev. C. B. Olds, 160.24; Hope Cong. ch., 29.55; Lake View Cong. ch., 10, 733 27
———, T. 25 00—6,290 82
Legacies.—Monson, Wm. S. Nichols, add'l, 14 32
Newburyport, Harriet M. Savory, add'l, 15 67——29 99
6,320 81

RHODE ISLAND

Pawtucket, Park-pl. Cong. ch. 31 00

CONNECTICUT

Berlin, 2d Cong. ch., 24; do., Y. P. S. C. E., for school, India, 30, 54 00
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, and to const. Thomas H. Patterson, H. M. 91 42
Buckingham, Friend, 10 00
Canton Center, Cong. Sab. sch., toward support Rev. and Mrs. C. E. Ewing, 14 00
Centerbrook, Cong. ch. 3 49
Derby, 2d Cong. ch. 25 60
East Canaan, Cong. ch. 2 25
East Hartford, 1st Cong. ch., 36.56; do., C. E. Soc., for native preacher, India, 45, 81 56
East Windsor, 1st Cong. ch., for native preacher, Gurun, 56 00
Essex, 1st Cong. ch., toward support G. M. Newell, 60 00
Gilead, Cong. ch. 21 00
Greens Farms, Cong. ch. 90 00
Greenwich, 2d Cong. ch. 208 22
Hartford, Windsor-av. Cong. ch., toward support Rev. G. P. Knapp, 275; Park Cong. ch., toward support Rev. A. Fuller, 138.60; Glenwood Cong. ch., 3.30; H. K., for medical work in China, 5, 421 90
Kent, 1st Cong. ch. 9 66
Lebanon, 1st Cong. ch. 20 00
Lyme, Grassy Hill Cong. ch. 10 00
Madison, 1st Cong. ch. 6 76
Middletown, 1st Cong. ch. 39 91
Milford, 1st Cong. ch., 5.50; Plymouth Cong. Sab. sch., Rev. Howard Meserve's class, for native preacher, Foochow, 30, 35 50
New Haven, United ch., for school, care Rev. R. A. Hume, 460; Dwight Place Cong. ch., toward support Rev. W. S. Ament, 250, 710 00
Newington Junction, Young Men's Mission Circle, 10 00
Portland, Cong. ch. 1 00
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 45 15
Scotland, Cong. ch. 1 00
Shelton, Cong. Sab. sch., toward support G. M. Newell, 11 10
Sherman, Cong. ch. 5 00
Stafford Springs, Cong. ch. 21 65
Thomaston, 1st Cong. ch. 11 02
Wapping, 2d Cong. ch. 22 74
Watertown, 1st Cong. ch. 175 00
Winsted, 2d Cong. ch. 141 76
———, Friend, 50 00—2,466 69
Legacies.—Enfield, Catherine Kingsbury, add'l, 2 00
2,468 69

NEW YORK

Briarcliff Manor, Cong. ch. 65 75
Brooklyn, Central Cong. ch., 10; South Cong. Sab. sch., for outstation, Madura, 60, 70 00
Buffalo, Marion Whittemore, 5 00
Camden, 1st Cong. ch. and Sab. sch. 20 36
East Bloomfield, Mrs. Eliza S. Goodwin, 3 50
Fairport, Friend, 1 00
Greene, 1st Cong. ch. 8 80
Homer, Cong. ch. 8 50
Howells, Cong. ch. 8 00
Mt. Sinai, Cong. ch. 7 28
Munnsville, 1st Cong. ch. 3 86
New York, Charles Dana, 100 00
Oswego, Cong. ch. 17 12
Phœnix, 1st Cong. ch. 13 09
Port Leyden, A. J. Schroeder, 50 00
Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Raynolds, 100 00
Riverhead, Cong. ch., 24.32; Sound-av. Cong. ch., 18 90, 43 22
Rochester, Cong. Sab. sch. 22 00
White Plains, Westchester Cong. ch., toward support Rev. T. S. Lee, 500 00—1,047 48
Legacies.—Jamestown, Eli Curtiss, 583 14
New York, Geo. S. Hickok, by Mrs. Angelene Hickok, 250 00—833 14

1,880 62

NEW JERSEY

Elizabeth, Cong. ch. 8 70
Lakewood, Natal Miss. Children Memorial Fund, for native preachers, African Cong. ch. 10 00
Montclair, 1st Cong. ch. 724 10
Paterson, Auburn-st. Cong. ch. 12 50
Plainfield, Cong. ch. 241 23—996 53
Legacies.—Westfield, Henry F. Spear, 133 62

1,130 15

PENNSYLVANIA

Philadelphia, Central Cong. ch. 50 00
York, Miss C. M. W. Foster, 10 00—60 00

DISTRICT OF COLUMBIA

Washington, Mary L. Robinson, 25 00
Legacies —Washington, Lucy O. Fishback, by Frederick L. Fishback, Ex'r, 25 00

50 00

SOUTH CAROLINA

Winnsboro, Plymouth Cong. ch. 1 70

GEORGIA

Athens, 1st Cong. ch. 2 80
Atlanta, Friends, 10 00
Hartwell, Liberty ch. 1 10—13 90

FLORIDA

Philips, Cong. ch. 2 00

ALABAMA

Art, Cong. ch. and Sab. sch. 4 59
Birmingham, Pilgrim Cong. ch. 6 00
Dothan, Cong. ch. 1 00
Hilton, Oak Grove Cong. ch., .60; New Hope Cong. ch., .90, 1 50
Talladega, Cong. ch. 20 74
Valley Head, Mrs. Ida Dean, 1 00
Wallace, Cong. ch. 50—35 33

LOUISIANA

Hammond, 1st Cong. ch. 6 30
Wilda, Liberty ch. 1 25—7 55

TENNESSEE

Bonair, Cong. ch. 1 00

INDIANA

Alexandria, 1st Cong. ch. and Sab. sch. 5 00
Michigan City, 1st Cong. ch. 17 34—22 34

KENTUCKY

Berea, Cong. ch. 88

MISSOURI

Green Ridge, Cong. ch. 3 45
Kansas City, S. W. Tab. Cong. ch. 15 00
Kidder, Cong. ch. 15 56
St. Louis, Pilgrim Cong. ch., 60.42; Reber-pl. Cong. ch., for Theol. Sem. in Armenia, 8; German Eng. Cong. ch., 6, 74 42—108 43

OHIO

Ashtabula, 1st Cong. ch. 27 35
Cincinnati, Walnut Hills Cong. ch., to const., with other donations, Eugene I. Smith, H. M. 90 45
Cleveland, Pilgrim Cong. ch., toward support Rev. G. D. Wilder, 300 00
Jefferson, Cong. ch., to constitute Rev. J. W. Barnett, H. M. 45 00
Kelloggsville, Cong. ch. 3 13
Kent, 1st Cong. ch. 60 00
Olmsted, 2d Cong. ch. 13 35
Radnor, Cong. ch. 11 30
Ridgeville Corners, Cong. ch. 8 10
Rock Creek, Cong. ch. and Sab. sch., for Japan, 12 00
South Radnor, Cong. ch. 5 20
Springfield, Miss F. Wertie Frantz, for native helper, Foochow, 6 25
Tallmadge, Cong. ch. 36 80
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 205.50; Washington-st. Cong. ch., 6.68; Mayflower Cong. ch., 2, 214 18
Wellington, 1st Cong. ch. 33 00—866 11

ILLINOIS

Atkinson, Cong. ch. 6 21
Bunker Hill, Cong. ch. 23 00
Chicago, Kenwood Evan. Cong. ch., 329.41; 52d-av. Cong. ch., 10; John and Mary, 100; James C. Roomian, 5, 444 41
Elgin, 1st Cong. ch. 277 09
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 239 34
Harvey, Cong. ch. 7 80
Lockport, 1st Cong. ch. 1 50
Marseilles, Cong. ch. 23 50
Marshall, Cong. ch. 30 00
Moline, 1st Cong. ch. 60 81
Morgan Park, Cong. ch. 10 57
Oak Park, 2d Cong. ch., F. C. Wood, 15; C. E. Hemingway, toward support Dr. W. A. Hemingway, 12.50, 27 50
Providence, Cong. ch. 10 00
Rantoul, Cong. ch. 4 22
Rockford, 2d Cong. ch. 96 97
Seward, 1st Cong. ch., 12; 2d Cong. ch., 12, 24 00
Tonica, Cong. ch. 5 00
West Pullman, 1st Cong. ch. 9 20
Wythe, Cong. ch. 3 70—1,304 82

MICHIGAN

Alpine Center, Cong. ch. 65
Bellaire, 1st Cong. ch. 9 00
Breckenridge, Cong. ch., 9.50, and C. E. Soc., 7.50, all for work in Foochow, 17 00

Calumet, 1st Cong. ch. 63 63
Carsonville, Cong. ch. 2 00
Chesterfield, Cong. ch. 57
Conklin, Cong. ch., 6.09; do., Friend, .45, 6 54
Detroit, 1st Cong. ch., of which 250 toward support Rev. and Mrs. J. H. Dickson, 395; Brewster, Cong. ch., 32.80, 427 80
Grand Rapids, Barker Memorial Cong. ch. 6 00
Hancock, Cong. ch. 47 87
Hopkins Station, Cong. ch. 11 00
Lansing, Plymouth Cong. ch. 165 38
Lewiston, Cong. ch. 11 00
Michigan Center, Cong. ch. 3 00
Owosso, 1st Cong. ch. 5 75
Three Oaks, Cong. ch. 70 31
Vernon, 1st Cong. ch., Ladies' Aid Soc. 5 00
Wheatland, 1st Cong. ch. 7 05——859 55

WISCONSIN

Amacoy Lake, Cong. ch. 2 00
Apollonia, Cong. ch. 1 84
Barneveld, Cong. ch., 8.60; do., Ladies' Aid Soc., 1, 9 60
British Hollow, Thomas Davies, 50 00
Bruce, Cong. ch. 2 65
Burlington, Plymouth Cong. Sab. sch., for native helper, India, 11 25
Darlington, John Bray, 25 00
Dousman, Immanuel Cong. ch., Mrs. D. Williams, 5 00
Elder Creek, Cong. ch. 1 61
Endeavor, Cong. ch. 4 00
Hayward, Cong. ch. 6 62
Kinnickinnic, Cong. ch. 11 20
Koshkonong, Cong. ch., 10; Wm. Armstrong, 10, 20 00
Lancaster, Cong. ch. 5 00
Mill Creek, Cong. ch. 10 25
Platteville, Mt. Zion Cong. ch. 3 00
Roberts, Cong. ch. 30 00
South Milwaukee, Ger. Cong. ch. 3 00
Springvale, Cong. ch. 3 00
Sturgeon Bay, Cong. ch., 60.11; Men's Sunday Eve. Club, 4.41, 64 52——269 54

IOWA

Allison, Cong. ch. 6 50
Anita, Cong. ch. 25 00
Avoca, 1st Cong. ch. 2 00
Bear Grove, Cong. ch. 6 64
Castleville, Cong. ch., for native worker, No. China, 3 00
Des Moines, Greenwood Cong. ch. 15 70
Doon, Cong. ch., of which 5 from Rev. W. J. Watt, 9 88
Dunlap, Cong. ch. 21 45
Eddyville, Cong. ch. 6 00
Fort Atkinson, Ger. Cong. ch. 5 00
Fort Dodge, Cong. ch. 28 00
Glenwood, Cong. ch. 35 00
Kingsley, Cong. ch. and Sab. sch. 17 00
McGregor, Cong. ch. 1 00
Maquoketa, G. M. Johnson, toward support Dr. W. A. Hemingway, 2 50
Minden, Zion Ger. ch. 10 00
Monticello, Cong. ch. 30 00
Nashua, Cong. ch. 20 85
Quasqueton, Cong. ch. 8 00
Red Oak, Cong. ch. 35 11
Valley Junction, Cong. ch. 3 00
Winthrop, Cong. ch., for native worker, No. China, 22 50——314 13

MINNESOTA

Bertha, Cong. ch. and Sab. sch., for work in Japan, 2 26
Excelsior, Cong. ch. 12 75
Minneapolis, Pilgrim Cong. ch., 65.25; Plymouth ch., toward support Rev. Alden H. Clark, 45, 110 25
Ortonville, Cong. ch. 19 10——144 36

KANSAS

Anthony, 1st Cong. ch. 13 00
Burlington, Cong. ch. 16 00
Kansas City, Chelsea Cong. ch. 5 00
Newton, Cong. ch. 4 10
Onaga, Cong. ch. 7 13
Osborne, 1st Cong. ch. 10 00
Paola, Cong. ch., for native teacher, Rahuri, 33 00
Topeka, Seabrook Cong. ch. 4 00
Wichita, Fairmont Cong. ch. 5 00——97 23

NEBRASKA

Beemer, Cong. ch. 4 05
Bruning, Cong. ch. 3 32
Crete, Ger. Cong. ch., Olive Branch, 12 00
Hallam, Cong. ch. 10 00
Hastings, 1st Cong. ch. 16 50
Hemingford, Rev. J. H. Embree, 2 00
Holdrege, Cong. ch. 4 25
Lincoln, Plymouth Cong. ch. 24 79
Omaha, 1st Cong. ch. 60 00
Paisley, Cong. ch. and Sab. sch. 3 67
Wilsonville, Walter N. Giles, 15 00——155 58

CALIFORNIA

Black Diamond, Cong. ch. 6 00
Claremont, Cong. ch. 110 17
Cloverdale, Cong. ch. 12 05
Etiwanda, Cong. ch. 15 50
Fruitvale, Cong. ch. 1 00
Los Angeles, Vernon Cong. ch., 37; R. A. Harris, for Shao-wu station, 10, 47 00
Martinez, Cong. ch. 55 05
Paradise, Cong. ch. 3 90
Porterville, Cong. ch. 15 55
San Francisco, 1st Cong. ch., 9.80, and C. E. Soc., 25, all toward support Dr. H. H. Atkinson, 34 80
San Luis Obispo, Cong. ch. 9 00——310 02

OREGON

Beaver Creek, St. Peter Cong. ch. 10 00
New Era, St. John Cong. ch. 2 20——12 20

COLORADO

Brighton, Platte Valley, Cong. ch. 4 00
Cope, Cong. ch. 7 20
Denver, Plymouth Cong. ch., 259.04; Ohio-av. Cong. ch., 31.35, 290 39
Kirk, Cong. ch. 6 45
Longmont, 1st Cong. ch. 27 36
Manitou, Cong. ch. 2 00
Montrose, Cong. ch. 22 95——360 35

WASHINGTON

Cheney, Cong. ch. 17 00
North Yakima, 1st Cong. ch. 8 00
Roy, Cong. ch. 4 42
Seattle, Plymouth Cong. ch., toward support Rev. and Mrs. E. W. Ellis, 750 00
Tabor, Free Evan. Cong. ch. 14 40——793 82

NORTH DAKOTA

Cando, Cong. ch. 10 00
Carrington, Cong. ch. 5 00
Dazey, Cong. ch. 11 50
Elbowoods, Cong. ch. and Sab. sch. 10 00
Esmond, Cong. ch. 3 00
Fargo, Cong. ch. 7 02
Fort Berthold, Cong. ch. and Sab. sch. 5 00
Glenullin, Bethany Ger. Cong. ch., 16.64; Bethesda Ger. Cong. ch., 12; Ebenezer Ger. Cong. ch., 8; St. Mark's Ger. Cong. ch., 7, 43 64
Kensal, Cong. ch., for Japan, 20 00
Michigan City, Cong. ch. 7 00
Valley City, Getchell Cong. ch. 17 11——139 27

SOUTH DAKOTA

Bonesteel, Cong. ch.	7 24	
Canova, Cong. ch.	2 00	
Columbia, Cong ch.	3 95	
Hosmer, St. Paul's Ger. Cong. ch.	5 65	
Rapid City, Y. P. S. C. E., for native worker, Shao-wu,	6 75	
Scotland, Ger. Cong. chs.	55 50	
Sioux Falls, Ger. Cong. ch.	3 00	84 09

MONTANA

Great Falls, 1st Cong. ch., toward support Mr. and Mrs. C. C. Fuller,	26 00	
Missoula, Cong. ch.	3 50	29 50

UTAH

Salt Lake City, 1st Cong. ch., Y. P. S. C. E., for work in Japan,	5 00

OKLAHOMA

Breckenridge, Cong. ch.	1 50	
Cheyenne, Indian Sab. sch., for native preacher, Central Turkey,	2 01	
Darlington, Indian Mission, 6.92; Indian Sab. sch., 4.27, both for native preacher, Central Turkey,	11 19	14 70

MANITOBA

Winnipeg, Mrs. Thomas Wilson, for work Madura Mission,	15 00

TERRITORY OF HAWAII

Hilo, Portuguese Cong. ch., Ladies' Miss. Soc., for Japan,	5 00

FOREIGN LANDS AND MISSIONARY STATIONS

Turkey, Hadjin, Mrs. J. L. Coffing, for perpetual care of grave of Rev. Jackson Coffing, A.M., 25, and for perpetual care of grave of Miss C. D. Spencer, 25,	50 00	
France, Cannes, ——,	20 00	70 00

ST. PAUL'S INSTITUTE

Income and contributions received,	1,250 00

RUTH TRACY STRONG FUND

(For work at Beira, East Africa)

MASSACHUSETTS. — Ware, Rev. Austin B. Bassett,	10 00
CONNECTICUT. — Bridgeport, Mrs. Henry C. Woodruff, 25; Southport, J. H. Perry, 25,	50 00
NEW YORK. — Brooklyn, Rev. Lewis Bond,	5 00
ILLINOIS. — Chicago, Kenwood Evan. ch., 500; do., Rev. W. F. McMillen, 10; do., Rev. J. M. Sturtevant, D.D., 5; do., Margaret Eddy, 5; Evanston, Mrs. A. D. Sanders, 1; Oak Park, Friend, 150,	671 00
IOWA. — Eldora, Mrs. J. F. Hardin, 1; Grinnell, Friend, 5,	6 00
COLORADO. — Colorado Springs, 1st Cong. ch., Mrs. M. C Gile,	25 00
HAWAII. — Honolulu, Peter C. Jones,	500 00
	1,267 00

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For medical expenses, Japan missionaries,	93 26	
For A. C. G. C. Ins. repairs, etc.	208 56	
Of which 222 from Leyden ch., Brookline, toward support Rev. M. D. Dunning,	225 00	526 82

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 111 90

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Mrs. S. M. Dodge, Oakland, California, *Treasurer* 100 00

738 72

MISSION SCHOOL ENTERPRISE

MAINE. — Biddeford, 2d Cong. Sab. sch., .10; Blue Hill, do., 2.50; Camden, do., 10; Castine, Y. P. S. C. E., of which 6.59 for Japan, 11.59; East Baldwin, Y. P. S. C. E., 3.68; Island Falls, Cong. Sab. sch., 7.50; No. Yarmouth, Y. P. S. C. E., 1.50; Portland, State-st. Cong. Sab. sch., 8.32; do., Bethlehem Scandinavian Mission Sab. sch., .48; Sandy Point, Cong. Sab. sch., for Japan, 5.73; Veazie, Union Sab. sch., for Japan, 6, 57 40

NEW HAMPSHIRE. — Barnstead, Cong. Sab. sch., 5; Brookline, do., 7.80; Campton, do., 5.08; Hinsdale, do., 2.54; Merrimac, do., 3.30; Milton, 1st Cong. Sab. sch., 2.26; Piermont, Cong. Sab. sch., 6; Portsmouth, North Cong. Sab. sch., 15; Salisbury, Cong. Sab. sch., 1; Wentworth, do., 3, 50 98

VERMONT. — Brownington, Cong. Sab. sch., 3.50; Cambridge, 1st Cong. Sab. sch., 2.75; Charlotte, Cong. Sab. sch., 14; Cornwall, do., 5; Grafton, do., 3.80; Guildhall, do., 4; Ludlow, do., 5; Newfane, do., for Japan, 4.70; Rochester, do., for do., 3.20; So. Hero, Union Sab. sch., 8; Vershire, Cong. Sab. sch., 4; Whiting, Y. P. S. C. E., 3.50; Windham, Cong. Sab. sch., 1, 62 45

MASSACHUSETTS. — Amherst, South Cong. Sab. sch., 3.38; Attleboro, Cong. Sab. sch., 6.30; Auburndale, do., 12.75; Billerica, Ortho. Cong. Sab. sch., for Japan, 12; Boston, Park-st. Cong. Sab. sch., 5.29; do., Allston Cong. Sab. sch., 15.27; do., Berkeley Temple Sab. sch., 15; do., 2d Cong. Sab. sch. (Dorchester), Mrs. Little's class, 5; do., Faneuil Cong. Sab. sch., (Brighton), 5; Brookline, Harvard Cong. Sab. sch., 25; Centerville Cong. Sab. sch., 2; Chicopee Falls, 2d Cong. Sab. sch., 6.27; Concord, Trinitarian Sab. sch., 10.51; Cummington, Village Cong. Sab. sch., 4.62; Dedham, 1st Cong. Sab. sch., 10.41; Douglas, 1st Cong. Sab. sch., 5; E. Charlemont, Cong Sab. sch., 1.25; E. Longmeadow, 1st Cong. Sab. sch., for Japan, 5.17; Edgartown, Cong. Sab. sch., 1.50; Essex, do., 10; Everett, Mystic Cong. Sab. sch., 7; Fall River, Chinese Y. P. S. C. E. of Central ch., 25; do., Broadway Cong. Sab. sch., for work in Japan, 4; Framingham, Plymouth Cong. Sab. sch., 4.56; Gardner, 1st Cong. Sab. sch., 15; Grafton, Cong. Sab. sch., 4; Granby, do., 5; Hamilton, Y. P. S. C. E., 2; Haverhill, Center Cong. Sab. sch., 8.60; do., Zion Cong. Sab sch., 1; Holliston, Cong. Sab. sch., 5 80; Hyde Park, 1st Cong. Sab. sch., 13.32; Ipswich, 1st Parish Cong. Sab. sch., 10; Leverett, 1st Cong. Sab. sch., 5.50; Ludlow, do., 5.66; Lynn, Y. P. S. C. E. of North ch., 12.50; Lynnfield Center, Cong Sab. sch., 5; Melrose Highlands, do., 13.43; Milton, 1st Cong. Sab. sch., 7.17; Monterey, Cong. Sab. sch., 3 76; New Bedford, Trinitarian Cong. Sab. sch., 11.84; Newburyport, Prospect-st. Cong. Sab. sch., 5; do., Whitefield, Cong. Sab. sch., 4.21; do., No. Cong.

Sab. sch., 1.73; New Salem, Y. P. S. C. E., 14; Newton, Eliot Cong. Sab. sch., 50; do., No. Cong. Sab. sch., 10; Northboro, Cong. Sab. sch., 4.77; Northbridge, Rockdale Cong. Sab. sch., 8; Peabody, So. Cong. Sab. sch., 10; Pittsfield, do., 25; Somerville, Highland Cong. Sab. sch., 11.28; So. Sudbury, Cong. Sab. sch., for Japan, 6; Southwick, do., 6; West Cummington, do., 2.41; West Hawley, do., 1.42; Westminster, Y. P. S. C. E., 5; West Newbury, 1st Cong. Sab. sch., 5; Westport, Pacific Union Sab. sch., 2; West Springfield, 1st Cong. Sab. sch., 7; Weymouth Heights, do., 5, 515 68
(Less Greenfield, 2d Cong. Sab. sch., transferred), 10 00

505 68

Rhode Island.—Pawtucket, Park-pl. Bible sch., 21.54; Providence, Pilgrim Cong. Sab. sch., 15; Saylesville, Cong. Sab. sch., 8.66; Westerly, do., 3.30; Wood River, do., 2, 50 50

Connecticut.—Berlin, 2d Cong. Sab. sch., 6.60; Bridgewater, Cong. Sab. sch., 10; Easton, do., for Japan, 2.50; Farmington, do., 10; Greenwich, No. Mianus Sab. sch., 5; Hartford, Sab. sch. of Center ch., 7.26; Milford, Plymouth Cong. Sab. sch., 12.23; Montville, Cong. Sab. sch., 2.50; Naugatuck, do., 25; New Haven, Union meeting of Cong. Sunday schools, Oct. 30, 1904, 73 59; Newtown, Cong. Sab sch., 15.80; Northfield, do., 3.30; No. Haven, do., 5.30; Norwich, Greenville Cong. Sab. sch., for Japan, 16.96; Plainville, do., 4.44; Reading, do., 5; Shelton, do., 4.05; Stafford Springs, do., 4.08; Taftville, do., 11.22; Waterbury, 2d Cong. Sab. sch., 15.17; West Haven, 1st Cong. Sab. sch., 25; Westminster, Cong. Sab. sch., 2; West Stafford, Y. P. S. C. E., 7, 274 00

New York.—Arcade, Cong. Sab. sch., 5.70; Baiting Hollow, do., 7.37; Binghamton, 1st Cong. Sab. sch., 12.95; Brooklyn, Parkville Cong. Sab. sch., 23; do., Borough Park, Cong. Sab. sch., 8.15; Brookton, Cong. Sab. sch., 2.60; Clayton, 1st Cong. Sab. sch., 2.12; Denmark, Cong. Sab. sch., 8.28; Franklin, do., 4.15; Homer, do., 4.26; Lake Grove, do., 3.05; Middletown, North-st. Cong. Sab sch., 7.85; Napoli, Cong. Sab. sch., 4; New York, No. Cong. Sab. sch., 50; do., Olivet Sab. sch. Miss. Asso., 50; do., Christ Cong. Sab. sch., 12.80; Oriskany Falls, Cong. Sab. sch., 2.25; Oxford, do., for Japan, 6.10; Rockaway Beach, 1st Cong. Sab. sch., 16, 230 63

New Jersey.—Paterson, Auburn-st. Cong. Sab. sch. 10 00
Correction: In December *Herald*, Montclair, Swedish Cong. Sab. sch., 10, should read Watchury-av. Cong. Sab. sch.

Pennsylvania.—Blossburg, Welsh Cong. Sab. sch., 2; Philadelphia, Park Cong. Sab. sch., 18.41, 20 41

North Carolina.—Bethel, Cong. Sab. sch., .60; Cedar Cliff, do., for Japan, 1; Dudley, do., 2, 3 60

South Carolina.—Horrell, Cedar Creek Sab. sch. 60

Florida.—Elarbee, Cong. Sab. sch., 5; Lake Helen, do., 6.50, 11 50

Alabama.—Athens, Cong. Sab. sch., 1.40; Brewton, do., 1.50; Ironaton, 1st Cong. Sab. sch., 1; Mobile, do., for Japan, 3.50, 7 40

Louisiana.—Hammond, Cong. Sab. sch. 3 30

Tennessee.—Knoxville, Pilgrim Cong. Sab. sch., 10; Memphis, Strangers Cong. Sab. sch., 11.11, 21 11

Texas.—Dallas, Central Cong. Sab. sch., 21; 1st Cong. Sab. sch., 7.50; Plymouth, Cong. Sab. sch., 1.45, 29 95

Indiana.—Bremen, Cong. Sab. sch., 4.10; Fort Wayne, Plymouth Cong. Sab. sch., 5; Michigan City, Swedish Cong. Sab. sch., 2.50, 11 60

Kentucky.—Berea, Cong. Sab sch. 12

Missouri.—Grandin, Cong. Sab. sch., 1; Kansas City, South West Tab. Cong. Sab. sch., 3; Kidder, Cong. Sab. sch., 3.10; St. Joseph, Tab. Cong. Sab. sch., 6.86; St. Louis, Pilgrim Cong. Sab. sch., 21.64; Sedalia, 1st Cong. Sab. sch., 8.62, 44 22

Ohio.—Alexis, Cong. Sab. sch., 3; Castalia, do., 2; Lodi, 1st Cong. Sab. sch., 16; Mansfield, do., 25; No. Fairfield, Y. P. S. C. E., 2.50; Tallmadge, Cong. Sab. sch., 34.40, 82 90

Illinois.—Carpentersville, Cong. Sab. sch., .92; Champaign, do., 2.75; Chicago, Pilgrim Cong. Sab. sch., 15; do., Forest Glen, Cong. Sab. sch., 9.70; do., Summerdale, Cong. Sab. sch., 7.27; do., Y. P. S. C. E. of Kedzie Cong. ch., 5; Dundee, Cong. Sab. sch., 15.29; Glen Ellyn, do., 3.93; Highland, 1st Cong. Sab. sch., 7; Jacksonville, Cong. Sab. sch., 7; Lockport, Homer Cong. Sab. sch., 3; Moline, 2d Cong. Sab. sch., 6.50; Onarga, Cong. Sab. sch., for Japan, 5.40; Ottawa, do., for do., 20; Park Ridge, do., for do., 6; Peoria, do., 8.15; Seatonville, do., 6; Shirland, do., 2, 130 91

Michigan.—Ada, 1st Cong. Sab. sch., 2.10; Bellaire, do., 3; Big Prairie, Cong. Sab. sch., 1.50; Big Rapids, do., 6.90; Carson City, do., 5.70; Chelsea, 1st Cong. Sab. sch., for Japan, 10; Chesterfield, Cong. Sab. sch., 1.43; Clare, do., 2.73; Conklin, do., 2.11; Covert, do., 6.50; Grand Rapids, Barker Memorial Y. P. S. C. E., 4.19; Haakwood, Cong. Sab. sch., 1.71; Hopkins, 1st Cong. Sab. sch., 2; Lake Ann, Cong. Sab. sch., 1.70; Lake Linden, do., 5.05; Lansing, Plymouth Cong. Sab. sch., 5.33; Leroy, Cong. Sab. sch., 2.50; Maple City, do., 1.50; Mulliken, do., for Japan, 3.60; No. Batavia, do., 2.25; Northport, do., 4.30; Onekama, do., 2 85; Ransom, do., 3.04; Rodney, do., 1.80; Rondo, do., 3.50; Saginaw, Geneseeav. Cong. Sab. sch., 2; St. Joseph, Cong. Sab. sch., 6.11; Sheridan, do., 6; So. Jefferson, do., 2.13; Thompsonville, 1st Cong. Sab. sch., 4; Vernon, do., 5.63; West Carmel, Cong. Sab. sch., 1.60, 114 76

Wisconsin.—Arena, 2d Cong. Sab. sch., 3.38; Barneveld, Jun. Y. P. S. C. E., .50; Beloit, 2d Cong. Sab. sch., 12.37; Curtiss, Cong. Sab. sch., 5; Dodgeville, Plymouth Cong. Sab. sch., 3.09; Glenwood, Cong. Sab. sch., 2.90; Lake Mills, do., 2; Menomonie, 1st Cong. Sab. sch., 6; Milton, Cong. Sab. sch., 6.26; Milwaukee, Hanover-st. Cong. Sab. sch., 10.76; do., No. Side Cong. Sab. sch., 1.52; New London, Cong. Sab. sch., 2.70; Norrie, do., for Japan, 5.88; Redgranite, do., 13.10; Rhinelander, do., 5; Sturgeon Bay, do., 4.83; Walworth, do., 6.75; Waupun, do., 5, 97 04

Iowa.—Alexander, Cong. Sab. sch., 2.10; Alvord, do., 1.50; Atlantic, do., 10.85; Bondurant, do., 1.80; Britt, 2d Cong. Sab. sch., .58; Cromwell, 1st Cong. Sab. sch., 2.83; Decorah, do., 11 94; Doon, do., 3.24; Garner, do., 2.78; Glenwood, do., 11.68; Minden, do., 3.11; Muscatine, 1st Cong. Sab. sch., 1.62; Newburg, Cong. Sab. sch., 3.13; Oakland, do, for Japan, 1.10; Old Man's Creek, Welsh Cong. Sab. sch., 5; Olds, Cong. Sab. sch., 3; Otho, do., 4.27; Rock Rapids, do., 3.47; Rowen, do., 1.50; Valley Junction, do., 3.86, 79 36

Minnesota.—Anoka, Cong. Sab. sch., 2; Clarissa, do., 4; Crookston, do., 6; Elk River, do., 4.33; Felton, do., 2.04; Hutchinson, 1st Cong. Sab. sch., 5; Minneapolis, Plymouth Cong. Sab. sch., for Japan, 36.01; do., Fifth-av. Cong. Sab. sch., 12.67; do., Swedish Cong. Sab. sch., 3 25; St. Paul, University-av. Cong. Sab. sch., 6, 81 30

Kansas.—Sedgwick, Y. P. S. C. E., 2; Sylvia, Cong Sab. sch., 1.15; Topeka, Seabrook Cong. Sab. sch., 1; Vienna, Union Sab sch., 3; Wakefield, Cong. Sab. sch., for Japan, 23.15; Wallace, Union Sab. sch., 5.30, 35 60

NEBRASKA.—Alma, Cong. Sab. sch., for Japan, 6; Center, do., 1.50; Clay Center, do., .06; Elgin, Park Cong. Sab. sch., 2; Holdrege, 1st Cong. Sab. sch., 4; Lincoln, Plymouth Cong. Sab. sch., 7.20; do., Salem Ger. Cong. Sab. sch., 6; Newcastle, 1st Cong. Sab. sch., 3; Sargent, Cong. Sab. sch., 4.50; Silver Creek, do., for Japan, 3.69; Strang, do., 4.08; Taylor, do., for Japan, 3.50; Wilcox, do., 4.50, 50 03

CALIFORNIA.—Angels Camp, Cong. Sab. sch., 8.50; Lodi, do., 2.50; Loleta, 1st Y. P. S. C. E., 7; Los Angeles, Swed. Mission Sab. sch., 3.38; Santa Cruz, Cong. Sab. sch., 10, and C. E. Soc., 18; San Diego, 2d Cong. Sab. sch., for Japan, 3.72; San Francisco, Plymouth Cong. Sab. sch., 5, 58 10

OREGON.—Forest Grove, 1st Cong. Sab. sch., 5.10; Ingle Chapel Cong. Sab. sch., for Japan, 3.05; Pendleton, do., 3.49; Sherwood, do., for Japan, 2.25, 13 89

COLORADO.—Buena Vista, Cong. Sab. sch., for Japan, 1.97; Claremont, do., for do., 6.34; Denver, Broadway-av. Cong. Sab. sch., 7.53; do., 1st Cong. Sab. sch., for Japan, 3.90; Fruita, Cong. Sab. sch., 4.30; Greeley, do., 15; Manitou, do., for Japan, 5.75; Montrose, Y. P. S. C. E., 1.80, 46 59

WASHINGTON.—Eagle Harbor, Cong. Sab. sch., 5.68; Edmonds, do., 3.50; Ferndale, do., .70; Kalama, Y. P. S. C. E., 2.75, and Jun. Y. P. S. C. E., 2; McMurray, Y. P. S. C. E., 11.50, 26 13

NORTH DAKOTA.—Cando, Cong. Sab. sch., 8.27; Fessenden, Y. P. S. C. E., 10.91; Forman, Cong. Sab. sch., 7.15; Hurdsfield, do., 4.35; Inkster, do., 1.30; Jamestown, do., 5; New Rockford, do., 5; Valley City, do., 6.70, 48 68

SOUTH DAKOTA.—Bryant, Cong. Sab. sch. 1 75

MONTANA.—Missoula, Cong. Sab. sch., 3.50; Wibaux, do., 4.45, 7 95

UTAH.—Robinson, Cong. Sab. sch. 3 00

ARIZONA.—Tombstone, Cong. Sab. sch. 8 10

OKLAHOMA.—Cashion, Cong. Sab. sch., 2; Lawton, do., .49; Weatherford, Zion Cong. Sab. sch., 1, 3 49

HAWAII.—Hilo, Portuguese Sab. sch., for Japan, 7 50

2,292 53

FOR SUPPORT OF YOUNG MISSIONARIES

INDIANA.—Fort Wayne, Plymouth Y. P. S. C. E., for Lee Fund, 20 00

ILLINOIS.—Algonquin, Y. P. S. C. E., 2; Beardstown, do., 2.50; Bunker Hill, do., 5; Chicago, 1st Y. P. S. C. E., 25; Forrest, Y. P. S. C. E., 10; Granville, do., 40; Rosemond, do., 15; Somonauk, do., 4, all for MacLachlan Fund, 103 50

MICHIGAN.—Grand Rapids, So. Y. P. S. C. E., 10; Northport, Y. P. S. C. E., 10, both for Lee Fund, 20 00

WISCONSIN.—Columbus, Y. P. S. C. E., for Olds Fund, 15 00

IOWA.—Decorah, Y. P. S. C. E., 7.50; Des Moines, Plymouth Y. P. S. C. E., 10; Riceville, Y. P. S. C. E., 6.16, all for White Fund, 23 66

NEBRASKA.—Spencer, Y. P. S. C. E., for Bates Fund, 3 00

NORTH DAKOTA.—Amenia, Y. P. S. C. E., for Haskell Fund, 3 51

SOUTH DAKOTA.—Clear Lake, Y. P. S. C. E., for Haskell Fund, 10 00

198 67

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS

NEW HAMPSHIRE.—Campton, Cong. Sab. sch., for pupil, care Miss E. M. Blakely, 25; Mt. Vernon, "The Hearthstone," for native worker, care Rev. Edw. Fairbank, 50, 75 00

VERMONT.—Burlington, F. W. Nash, for work, care Rev. J. L. Atkinson, 10; St. Johnsbury, Mrs. E. M. C., for hospital, care Rev. W. N. Chambers, 50; Waterbury, Mrs. Julia M. Seabury, for pupil, care Rev. Wm. Hazen, 10; Westminster West, Cong. Sab. sch., for pupils, Ceylon, 12, 82 00

MASSACHUSETTS.—Andover, So. Y. P. S. C. E., for work, care Dr. Ruth P. Hume, 10; Brookline, Leyden ch., Woman's Miss. Union, for pupil, care Rev. J. K. Browne, 10; Cambridge, Friend, for work, care Dr. I. H. Curr, 25; East Bridgewater, Union Cong. Sab. sch., for Bible-woman, care Rev. J. X. Miller, 25; East Northfield, Miss Evelyn S. Hall, for pupil, care Rev. B. K. Hunsberger, 25; Haverhill, Crowell Y. P. S. C. E. of Center ch., for work, care Rev. E. C. Partridge, 10; Newbury, 1st Cong. Sab. sch., for pupil, Madura, 12; So. Weymouth, Old South Y. P. S. C. E., for pupil, care Rev. L. S. Gates, 15; Springfield, Mr. and Mrs. Robert A. Clark, for medical assistant for Dr. Tucker, 15; Stockbridge, Cong. Sab. sch., for pupil, care Mrs. E. Fairbank, 10; Weymouth and Braintree, Union Cong. ch., for work, care Rev. G. G. Brown, 46: ——, Friend, of which 35.41 is for publication purposes, care Rev. J. L. Atkinson, and 30 for surgical instruments, care Dr. H. L. Underwood, 65.41, 268 41

RHODE ISLAND.—Providence, Beneficent Cong. ch., Chinese Mission sch., for work, care Rev. C. R. Hager, 100 00

CONNECTICUT.—Ansonia, Jun. C. E. Soc. of 1st Cong. ch., for use of Miss Johanna Graf, 5; Berlin, 2d Cong. Sab. sch., for school, care Miss L. C. Smith, 10; Bridgeport, Olivet ch., for hospital, care Rev. W. N. Chambers, 160; Greenwich, 2d Cong. ch., for work, care Mrs. Lewis Hodous, 25; Hartford, Hartford Theo. Sem., for clock, care Rev. B. K. Hunsberger, 75; do., Miss M. G. Pitkin, for Ponasang Hospital, 5; Ivoryton, Friend, for hospital, care Rev. W. N. Chambers, 100; Madison, Y. P. S. C. E., for work, care Miss Alice H. Bushee, 14.39; Meriden, Mrs. R. Johnson, for hospital, care Dr. H. N. Kinnear, 5; New Britain, South Cong. Sab. sch., for work, care Rev. F. B. Bridgman, 20; New Haven, Mrs. Mary E. Ives, for hospital, care Rev. W. N. Chambers, 1,000; Newington, Young Men's Mission Circle, for pupil, care Mrs. C. D. Ussher, 25; Newington Junction, Young Men's Mission Circle, for work, care Rev. E. E. Aiken, 5; West Suffield, Y. P. S. C. E., for pupil, care Rev. J. H. Roberts, 15.50, 1,464 89

NEW YORK.—Brooklyn, Chinese Sab. sch. of Central Cong. ch., for work, care Dr. C. R. Hager, 115; do., Mrs. A. W. Parker, for work, Sholapur, 25; Fishkill-on-Hudson, Miss Minnie T. Kittredge, for widow, care Miss Anstice Abbott, 30; Governors Island, Berton E. Holley, for Ponasang Hospital, 5; Malone, Cong. ch., Woman's Miss. Soc., for hospital, care Dr. F. D. Shepard, 100; Rochester, Mrs. Abbie E. Davison, for Okayama Orphanage, 25; do., Miss Alma L. McMath, for Ponasang Hospital, 1, 301 00

NEW JERSEY.—Bayonne, M. S. B., through Woman's For. Miss. Soc., Ref. Episcopal ch., for Bible-worker, care Rev. G. M. Gardner, 40; Newark, Belleville-av. Cong. Sab. sch., for school in Sert, Turkey, 25, 65 00

PENNSYLVANIA.—Blairsville, Mrs. Kate Anningham, for Ponasang Hospital, 2; English Center, C. H. Wright, for do., 2.50; Erie, "A steward," for orphanage, Harpoot, 500; Philadelphia, S. D. Jordan, for Lend-a-hand Fund, Ceylon, 5; Ridgway, Y. P. S. C. E., for use of Mrs. Chas. A. Nelson, 40; ——, ——, for pupil, care Rev. W. P. Elwood, 15, 564 50

NORTH CAROLINA.—Kings Mountain, Lillian S. Cathcart, for native helper in China, 70 00

FLORIDA.—Tarpon Springs, Mrs. W. H.

B[illegible]ow, for pupil, care Dr. G. C. Raynolds, 25 00

INDIANA.—Lafayette, 2d Pres. Sab. sch., for Tarsus Institute, 25 00

MISSOURI.—Hannibal, Pilgrim Y. P. S. C. E., for native helper, India, 5 00

OHIO.—Ashland, J. O. Jennings, for Ponasang Hospital, 10; Cincinnati, Walnut Hills, Cong. ch., for pupil, Madura, 15; do., Rev. and Mrs. L. W. Mahn, for native worker, care Rev. G. H. Hubbard, 10; do., Friend, for hospital, care Rev. W. N. Chambers, 10; Jefferson, Cong. ch., K. E. Soc., Mrs. N. B. Cowles, for do., 5; Lenox, Y. P. S. C. E., for do., 2.05; Lorain, 1st Cong. ch., a member, for pupil, care Rev. J. P. Jones, 25; Mallet Creek, York Cong. ch., Mr. and Mrs. M. E. Branch, for native preacher, Inghok, 35; Toledo, Birmingham Cong. Sab. sch., for child widow, care Miss Anstice Abbott, 15; West Park, Cong. ch., for pupil, care Miss Luella Miner, 16.16, 143 21

ILLINOIS.—Chicago, Kenwood Evan. ch. member, for work, care Rev. T. D. Christie, 100; do., Summerdale, Cong. ch., for sch., care Rev. J. J. Banninga, 10; do., Salem Evan. Cong. ch., for orphan, care Rev. R. Winsor, 3.75; Elgin, 1st Cong. ch., Mr. and Mrs. R. W. Kimball, for Ponasang Girls' School, 25; Forrest, Y. P. S. C. E., for native catechist, 25; Galesburg, Friends, through M. C. Bates, for Hadjin Home, 7.50; Joy Prairie, Cong. Sab. sch., for pupil, Marathi, 10.82; Oak Park, 1st Cong. ch., for building, care Rev. Robert Chambers, 250; Waukegan, Y. P. S. C. E., for native worker, care Rev. R. Winsor, 8, 440 07

MICHIGAN.—Ann Arbor, Wm. Biggs, for school, care Rev. J. H. Dickson, 25; Bridgman, Y. P. S. C. E., for orphan, care Rev. L. O. Lee, 6.25; Detroit, Fort-st. ch., Woman's Asso., for work, care Miss C. E. Chittenden, 10; Grosse Point, Cong. ch. and Sab. sch., for native preachers, care Rev. J. H. Dickson, 147.50, 188 75

WISCONSIN.—River Falls, Harriet F. Ashley, for work, care Miss C. E. Chittenden, 21 58

IOWA.—Eldora, Mr. Cheever, for pupil, care Rev. F. W. Bates, 5; Shenandoah, Ladies' Miss. Union, for Thess. Agricultural and Industrial Institute, 10, 15 00

MINNESOTA.—Minneapolis, Lyndale Cong. Sab. sch., for pupil, care Rev. H. K. Wingate, 18; Mr. W. H. Norris, for work, care Rev. H. C. Hazen, 7.50; Northfield, 1st Cong. Sab. sch., for medical work, care Dr. H. H. Atkinson, 5, 30 50

KANSAS.—La Crosse, Jas. H. Little, for work, care Rev. Lewis Hodous, 100 00

NEBRASKA.—Harvard, Y. P. S. C. E., for pupil, care Miss Nina Rice, 10 00

COLORADO.—Trinidad, Cong. ch., for native worker, care Rev. H. Fairbank, 10 00

WASHINGTON.—Odessa, Pilgrim German Cong. ch., for Okayama Orphanage, 10 00

NORTH DAKOTA.—Harvey, Archibald Miller, for work, care Rev. J. X. Miller, 20 00

SOUTH DAKOTA.—Hot Springs, Wm. Black, for Ponasang Hospital, 1 00

CANADA.—Delhi, Ida L. Foster, for work, care Mrs. H. N. Barnum, 10 00

TURKEY.—Marsovan, Teapot Fund, through Rev. C. C. Tracy, for work, care Rev. G. E. White, 660 00

FOR PUBLICATION WORK, CONSTANTINOPLE

Previously acknowledged, 1,175.27.

MASSACHUSETTS.—Boston, Elbridge Torrey, 300; Dalton, W. M. Crane, 50; Holbrook, Ellen M. Spear, 100, 450 00

CONNECTICUT.—Hartford, Mrs. Chas. B. Smith, 100, and Daniel R. Howe, 25, 125 00

NEW YORK.—New York, *Christian Herald*, 5.15, D. Stuart Dodge, 100, 105 15

680 15

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For scholarship, care Rev. G. B. Cowles,	25 00	
For scholarship, care Miss M. M. Patrick,	24 15	
For Bible-woman, Sardovan,	23 00	
For pupils, care Dr. T. S. Carrington,	3 00	
For kindergarten pupil, care Mrs. H. S. Barnum,	8 00	
For kindergarten pupil, care Miss I. B. Trowbridge,	3 00	
For pupil, care Miss E. M. Barnum,	25 00	
For school for the blind, care Miss A. L. Millard,	1 00	
For work, care Miss F. E. Hart,	11 00	
For work, care Miss F. E. Hart,	5 00	
For pupil, care Miss A. L. Millard,	15 00	
For scholarships, care Mrs. M. L. Sibley,	50 00	
For memorial, care Rev. J. P. Jones,	50 00	
For orphanage, care Miss E. S. Hartwell,	5 00	
For kindergarten room, care Miss E. O. Prescott,	5 00	253 15
		5,639 21
Donations received in November,		29,631 13
Legacies received in November,		1,154 78
		30,785 91

Total from September 1, 1904, to November 30, 1904, Donations, $87,889.72; Legacies, $14,281.03 = $102,170.75.

ABBOTT FUND

MASSACHUSETTS.—Chelsea, 3d Cong. ch. and C. E. Soc., 32; Petersham, Mrs. Anna Dawes MacNutt, 120; do., Miss Elizabeth B. Dawes, 20,	172 00
CONNECTICUT.—Stanwich, Cong. ch.	15 00
NEW JERSEY.—East Orange, 1st Cong. ch.	50 00
ILLINOIS.—Big Woods, Cong. Sab. sch.	5 00
IOWA.—Waterloo, Cong. Sab. sch.	8 04
WISCONSIN.—Brandon, Mrs R. C. Kelly,	20 00
CALIFORNIA.—Ontario, Bethel Cong. ch. Ladies' Aid,	25 00
	295 04

ADVANCE WORK, MICRONESIA

MASSACHUSETTS.—Boston, Woman's Board of Missions, 513.50; Taunton, Wm. F. Grant, 15,	528 50

TWENTIETH CENTURY FUND

MASSACHUSETTS.—Leominster, F. A. Whitney,	167 00
CONNECTICUT.—Hartford, Farmington-av. ch., 110; New London, Mrs. J. N. Harris, 2,000,	2,110 00
ILLINOIS.—Evanston, Rev. J. F. Loba, D.D.	100 00
	2,377 00
Previously acknowledged,	109,902 58
	112,279 58

THE NEW MISSIONARY VESSEL

MAINE.—Auburn, High-st. Cong. Sab. sch., .70; Bangor, Margaret Crosby, .50, and Janet Simpson Penman, .50; Belfast, 1st Cong. Sab. sch., 5; Blue Hill, Cong. Sab. sch., 2.50; Bremen, do., 1.50; Farmington, Mary F. Cushman, .50, and Mrs. J. P. Cushman, .50; Harpswell Center, Cong. Sab. sch., 2.35; Norridgewock, do., 1.80; No. Bridgton, do., 5; Orland, 1st. Cong.

Sab. sch., 1; Portland, 2d Parish Sab. sch., 5, 26 85

NEW HAMPSHIRE.—Derry, Central Cong. Sab. sch., 3; Dunbarton, Cong. Sab. sch., 1; Hollis, Jun. C. E. Soc., 2; Marlboro, Cong. Sab. sch., 5; Newport, do., 5; Peterboro, do., 9.20; Rindge, do. 3.60; Rye, do., 1, 29 80

Correction: In December *Herald*, item Greeneville, Cong. Sab. sch., .60, should read 5.60.

VERMONT.—Bakersfield, Cong. Sab. sch., 1; Bennington, 1st Cong. Sab. sch., 2.60; Ferrisburg, Cong. Sab. sch., 6.10; Franklin, do., 2; Granby and Victory, Cong. Sab. sch., .25; Guildhall, Cong. Sab. sch., 3; Jamaica, do., 3.30; Post Mills, do., 1; Royalton, do., .50; Shoreham, do., 1.50; Springfield, do., .30; Wilmington, Joseph H. Goulding, .20, 21 75

MASSACHUSETTS.—Belmont, Helen T. Brodrick, 1; Boston, Shawmut Sab. sch. Prim. Dept., 2; do., Cornerers, through Mr. Martin, 3.50; Cambridge, Edith Gilman, .10, Dorothea M. Moore, .10; East Rochester, C. E. Soc., 5; Fitchburg, Ger. Cong. Sab. sch., 1; Gilbertville, Cong. Sab. sch., .10; Greenfield, 2d Cong. Sab. sch., 10; Hanover, 2d Cong. Sab. Sch., .60; Harvard, Cong. Sab. sch., 2.10; Ipswich, 1st Parish Sab. sch., 2; do., M. N. T., 10; Kingston, Mayflower, Cong. Sab. sch., 3; Lynn, 1st Cong. Sab. sch., 1; Marblehead, Jun. C. E. Soc., 1.40; Marion, Cong. Sab. sch., 5; Marlboro, Union Cong. Sab. sch., 5; Medway Village, Cong. Sab. sch., 4.40; Mittineague, Cong. Sab. sch., 5; Moores Corner, do., 2; Needham, Albert B. Dresser, 1; New Salem, Cong. Sab. sch., 1; Oxford, 1st Cong. Sab. sch., 1; Packardville, Cong. Sab. sch. and C. E. Soc., 1; Pepperell, Cong. Sab. sch., 15; Randolph, do., 5.80; Rehoboth, do., 7; Salem, Prim. Dept. Tab. Cong. Sab. sch., 5; Sandisfield, Cong. Sab. sch., 1; Scituate, do., 1.40; Sharon, do., .20; Somerville, Prospect-st. Cong. Sab. sch., 5.90; So. Sudbury, Cong. Sab. sch., 2; Wellfleet, B. R. Freeman, 2; West Brookfield, Cong. Sab. sch., 4.41; Weymouth and Braintree, Union Cong. Sab. sch, 5; Williamstown, 1st Cong. Sab. sch., 5; Woburn, Montvale Cong. Sab. sch., 1; Worcester, Old South Cong. Sab. sch., 25; do., Union ch. Sab. sch., 19.95; do., Bethany Sab. sch., 18, 191 96

RHODE ISLAND.—Providence, Elmwood Temple, Prim. dept. 3 00

CONNECTICUT.—Bethlehem, Cong. Sab. sch., 5.50; Bridgeport, So. Cong. Sab. sch., 10; do., Black Rock, Cong. Sab. sch., 2; Columbia, Cong. Sab. sch., 8.08; Cornwall, 2d Cong. Sab. sch., 1.70; Eastford, Cong. Sab. sch., 3.80; East Morris, do., 1.10; Falls Village, do., 1; Farmington, do., 7.61; Jewett City, do., 8.57; Milford, Plymouth Cong. Sab. sch., 10; New Britain, So. Cong. Sab. sch., 10; No. Madison, Cong. Sab. sch., 3.70; Norwich, Long Soc. Sab. sch., 2; Ridgefield, 1st Cong. Sab. sch., 8; Salisbury, Cong. Sab. sch., 4.50; Southport, do., 13.50; Stratford, do., 4.30; Waterbury, 3d Cong. Sab. sch., 4; Watertown, Cong. Sab. sch., 10, 119 36

NEW YORK.—Brooklyn, Puritan Cong. Sab. sch., 54.30; Columbus, Cong. Sab. sch., 2.70; Flushing, do., 10.77; Groton, do., 10; Groton City, do., 4.10; Henrietta, do., .25; Jamestown, 1st Cong. Sab. sch., 10.50; do., through C. E. Mix, .20; Java, Cong. Sab. sch., 2.76; Lebanon, do., 1.60; Madrid, do., 16.30; Pulaski, Cong. Sab. sch., 2; Riverhead, do., 18; Saratoga Springs, New. Eng. Cong. Sab. sch., 6.15, 139 63

PENNSYLVANIA.—Milroy, Giglerville Cong. Sab. sch., 2.90; do., White Memorial Cong. Sab. sch., 23.46; Sugargrove, through C. E. Mix, .80, 27 16

WEST VIRGINIA.—Huntington, Cong. Sab. sch. 1 00

FLORIDA.—Jacksonville, through Mrs. S. F. Gale, .50; Tangerine, Cong. Sab. sch., 3.60, 4 10

ALABAMA.—Beloit, Cong. Sab. sch., C E. Soc. and Jun. C. E. Soc., 10.50; Nat, Cong. Sab. sch., 1, 11 50

INDIANA.—Alexandria, 1st Cong. ch. and Sab. sch., 2.20; Michigan City, Swedish Cong. Sab. sch., 2.50, 4 70

OHIO.—Akron, West Cong. Sab. sch., 5; Atwater, Cong. Sab. sch., .50; Columbus, So. Cong. Sab. sch., 5; Lorain, Cong. Sab. sch., .80; Lyme, do., 2.80; Marietta, 1st Cong. Sab. sch., 11.04; do., Mrs. Mary E. Biscoe, 1; No. Ridgeville, Cong. Sab. sch., 1.50; Oberlin, Annie E. Abell, 5; Olmsted Falls, 1st Cong. Sab. sch., 2.80; Richmond, J. T. Ryan, .25; Wauseon, Cong. Sab. sch., 5; West Park, do., 3.25, 43 94

ILLINOIS.—Abingdon, 1st Cong. Sab. sch., 5; Chesterfield, Cong. Sab. sch., 5; La Moille, do., 1; Minooka, do., 5.60; Oak Park, Geo. Herbert Rockwood, Jr., .50; Shabbona, Cong. Sab. sch., 5, 22 10

MICHIGAN.—Ann Arbor, Amelia and Gertrude Breed, .70; Bay City, 1st Cong. Sab. sch., 7; Charlevoix, Cong. Sab. sch., 2; Hilliards, do., 4.60; Metamora, do., 1.28; Port Huron, 24th-st. Cong. Sab. sch., 1.50; Portland, do., 3.20; Saginaw, Genesee-av. Cong. Sab. sch., 1.50; Traverse City, 1st Cong. Sab. sch, 10, 31 78

WISCONSIN.—Oshkosh, Plymouth Cong. Sab. sch., 10; Pittsville, Cong. Sab. sch., 1.05; Rio, do., 2; Springvale, do., 2, 15 05

IOWA.—Avoca, Cong. Sab. sch., 4.25; Burlington, 1st Cong. Sab. sch., 20; Clinton, do., 6; Des Moines, Ger. Cong. Sab. sch., 5; Dinsdale, Cong. Sab. sch., 2; Ellsworth, do., 2.70; Farragut, do, 4.24; Fayette, 1st Cong. Sab. sch., 1; Green Mountain, Cong. Sab. sch., 5.40; Jackson, Cong. ch. and Sab. sch., 8; New Hampton, Rev. A. Kern, 2; Prairie City, Cong. Sab. sch., 2; Rowan, do., 1; Sergeant Bluff, do., 9.30; Vancleve, do., 2, 74 89

MINNESOTA.—Appleton, Cong. Sab. sch., .70; Belview, do., 2.14; Excelsior, do., 5.80; Freeborn, do., 1; Granite Falls, do., 7.42; Verndale, Clara E. McMillan, .25, 17 31

NEBRASKA.—Bloomfield, through A. H. Hilfiker, .50; Friend, 1st Cong. Sab. sch., 3.87; Hemingford, Cong. Sab. sch., 1.50; Irvington, do., 4.05; Neligh, do., .10; Omaha, Saratoga, Cong. Sab. sch., 1; Steele City, do., 1, 12 02

CALIFORNIA.—Cupertino, Union Sab. sch., .10; Hydesville, Cong. Sab. sch., 3; Los Angeles, Plymouth Cong. Sab. sch., 20; do., Faith Hildreth, 5, and Geraldine Hildreth, 5; San Francisco, Park Cong. Sab. sch., 2; San Jacinto, Cong. Sab. sch., .10; San Luis Obispo, do., 6, 41 20

OREGON.—Beaver Creek, Cong. Sab. sch. and C. E. Soc., 3; Portland, Harold A. Smith, .50, and R. W. Smith, .50, 4 00

COLORADO.—Colorado Springs, Edward Hildreth, 5; Highlandlake, Cong. Sab. sch., 4.10, 9 10

WASHINGTON.—Ferndale, Cong. Sab. sch., 1; Lakeview, do., 2.30; McMurray, Union Sab. sch., .60; Steilacoom, Oberlin Cong. Sab. sch., 3, 6 90

NORTH DAKOTA.—Hope, Cong. Sab. sch. 2 50

SOUTH DAKOTA.—Beulah, Cong. Sab. sch., 3.50; Parkston, do., 4; Spearfish, do., 5.55; Wakonda, do., 3.10, 16 15

MONTANA.—Helena, 1st Cong. Sab. sch. 5 50

IDAHO.—Pocatello, Cong. Sab. sch. 2 70

UTAH.—Park City, 1st Cong. Sab. sch. 22 50

OKLAHOMA.—Anadarko, Cong. Sab. sch., 3.50; Breckinridge, through Mrs. Ira Towne, .70; Coldwater, Cong Sab. sch., 4.40, 8 60

HAWAII.—Honolulu, Kanaiahao Cong. ch. and Sab. sch. 35 00

AFRICA.—Benguella, Cong. ch., 4, and friends, 6, 10 00

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